National Anti-Slavery Standard.

VOL. XIX. NO. 26. NEW YORK, SATURDAY, NOVEMBER 13, 1858. WHOLE NO. 962.

National Anti-Slavery Standard.

PUBLISHED WEEKLY, ON SATURDAY,

AT TWO DOLLARS PER ANNUM,

BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

At its Office, 138 Nassau St., New York,

AND AT THE OFFICE OF THE

PENNSYLVANIA ANTI-SLAVERY SOCIETY,

107 *North Fifth St., above Arch, Philadelphia.*

Letters for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the National Anti-Slavery Standard, New York.*"

Letters enclosing subscriptions, or relating in any way to the business affairs of the paper, should be addressed, "*Publisher of the National Anti-Slavery Standard, New York.*"

RATE OF ADVERTISING, 10 cents per line each insertion.

Pro-Slavery.

SLAVEHOLDERS IN COUNCIL.

From The Baltimore American, Nov. 5.

IN pursuance of meetings held in the various counties on the eastern shore of Maryland, a Convention of delegates assembled at the Court-house, at Cambridge, on Wednesday, Nov. 3, at 2 o'clock p. m.

The Convention being called to order, Dr. H. J. Grieves of Dorchester moved that Wm. Goldsborough, Esq., of Talbot County be called to the chair, for the purpose of a temporary organization.

Mr. Goldsborough having taken the chair, on motion of Dr. Phelps of Dorchester, Wm. T. Walker, Esq., of Somerset, was appointed Secretary.

On motion of Elias Griswold, Esq , of Dorchester, the roll was called, and delegates from Talbot, Carolina, Dorchester, Somerset and Worcester Counties responded to their names. Among the delegates present, we noticed the following gentlemen:

TALBOT COUNTY.—Wm. Goldsborough, Esq., Capt. F. Buchanan, Col. Samuel Hambleton, Dr. E. M. Hardcastle and Samuel H. Hadaway, Esqs.

CAROLINE COUNTY.—Edward Hardcastle, Esq.

DORCHESTER COUNTY.—The Hon. J. A. Steward, Elias Griswold and Charles F. Goldsborough, Esq., Dr. H. G. Grieves, John F. Kane and Samuel Patterson, Esqs., Major Dail, Dr. F. P. Phelps, Judge Brice Goldsborough, Wm. V. Vickers, Daniel McHenry, F. W. Thomas, William C. Huffington and William T. Goldsborough, Esqs.

SOMERSET COUNTY.—J. S. Sudler and William F. Walker, Esqs.

WORCESTER COUNTY.—Col. C. W. Jacobs and Dr. John T. Hammond.

On motion of Charles F. Goldsborough, Esq., of Worcester County, the chair appointed a Committee, consisting of one from each county represented, to recommend permanent officers to preside over the deliberations of the Convention. The following gentlemen constituted the Committee: Capt. F. Buchanan of Talbot, Edward Hardcastle of Caroline, William T. Goldsborough of Dorchester, J. S. Sudler of Somerset, and Dr. J. T. Hammond of Worcester.

While the Committee was out, F. W. Thomas, Esq., of Worcester, was called upon to address the Convention, but the Committee returning shortly after he commenced, he suspended his remarks.

The Committee reported the following gentlemen as permanent officers of the Convention:

President—Wm. Goldsborough, Esq., of Talbot.

Vice-Presidents—Curtis Jacobs, Esq., of Worcester, and Dr. Francis P. Phelps, of Dorchester.

Secretaries—Wm. D. Walker, Esq., of Worcester, and Dr. H. G. Grieves, of Dorchester.

The report being adopted, Mr. Goldsborough, on taking the chair, returned thanks to the Convention for the honor conferred upon him, and took occasion to express his hearty concurrence in the object hoped to be accomplished by their deliberations.

F. W. Thomas, Esq., then proceeded to address the Convention on the subject under consideration, and was most eloquent and effective in urging the necessity of prompt and efficient action to check the operations of the Abolitionists and their emissaries. He alluded to the case of Bowers at Chestertown, and to the case of Haslett, now confined in jail at Cambridge, caught in the act of running off seven slaves, who had confessed that he received his pay from the Northern factionists for the work he undertook to perform. He compared the condition of the free negro at the North with that of the slave at the South, and showed that one was happy, contented and cared for in youth and age, while the other was a friendless outcast, enabled to eke out a miserable existence in the days of youth and strength, to be finally closed in the poor-house. He concluded by urging on the Convention to consider well the course it was proper to pursue to correct the evils under which they labored, and to be prepared to carry out their resolves to the fullest extent.

Col. Samuel Hambleton of Talbot stated that he had received a letter from Justice Chambers expressing his great regret at not being able to attend on account of professional duties, while many others from the different counties were prevented from similar causes. Dr. Grieves also received a number of letters from different gentlemen in the various counties expressing themselves strongly in favor of the object of the Convention, and regretting their inability to be present.

Judge J. A. Stewart of Dorchester expressed his regret that this should be called a Slaveholders' Convention; he thought it was a mistake; that the whole population of the eastern shore was interested in this Convention. They did not come here to protect the interests of the slaveholder alone, but of all classes, by devising some means to govern the free negroes, who are an unproducing class, numbering in those counties not less than 25,000 souls. If they can be controlled and made available as a producing class, there will be no more trouble with the slaves. Their bad counsels and bad example make the slaves discontented and unhappy. They cannot control themselves; they become vicious, dishonest and lazy; they corrupt the slave, and are daily rendering their species of property less valuable, and it is the duty of all, whether slaveholders or not, to take them in charge. The manumission of slaves has been a great error, and an evil to themselves as well as to the master and the slave. The free negroes must therefore gradually, and by the most reasonable steps, be brought back to their original condition. We must give them the permission to leave the State if they think proper; and if they choose to remain, we must take the responsibility of adopting some efficient means of restoring them to control and subjection. This should be the primary duty of the next Legislature, and they should meet it manfully and without hesitation, or else acknowledge to the world that they have not the energy and determination to protect their domestic institutions from gradual overthrow and destruction. He alluded to the futile efforts of the Colonization Society, which has already cost the State about a quarter of a million of dollars, all of which has been squandered and wasted. This having failed, it now becomes our duty to try some other means to cure the evil. The Northern fanatics will give nothing to the free negroes, and but little for colonization. Since he had been in Washington he had been frequently called upon by blacks with subscription papers to buy the freedom of their wives or daughters. When asked why they did not call on the Northern members, the reply was that they would not give anything—that they say "we are entitled to our freedom without paying for it." This, Judge S. remarked, was a very convenient excuse for withholding their contributions, and showed the shallowness of their pretensions.

Judge S. then alluded to the recent speech of Senator Seward, in which he declared that the States must be all free or all slave, as an evidence of the extreme fanaticism that now prevails. He therefore regarded it the duty of the people to meet this question at once, boldly and manfully, and to elect their delegates to the next Legislature fully instructed to take prompt and efficient action in the matter to procure a sufficient corrective. It is our duty, as patriots, as Christians, and as friends of humanity, to correct the evil.

Elias Griswold, Esq., of Dorchester, entirely approved of the views so ably urged by Judge Stewart. We are all satisfied that something must be done to control our free negro population. If it were possible to set down the cost that has been to us to try these free negroes for crimes in all the counties—crimes committed because of our inability to control them—then add to this amount the loss annually entailed on us by their pilfering, and to that the great loss to the master by corrupting the slave, and we would have a sum sufficient to pay for the removal of all of them from the State. If we send our slaves out to the field, they meet at every corner a vile and lazy free negro lolling in the sunshine, and we cannot expect them to be either useful or contented. Thus they corrupt and decrease the value of slave property, independent of their tampering and evil example. With regard to the manumission of slaves, he thought it a great evil, and was occasioned by a wrong view of masters, in their last moments, of their duties to their families. He regarded the position of a master as somewhat the same as a parent—that while the parent felt it to be a duty on his death bed to provide guardians for his children, it was equally his duty to provide guardians for his slaves. The turning them on the community without a guide or protector was only leaving to those who may come after them, and to their own children, a class of people who ultimately become paupers and nuisances to the whole community—a class of people unable to control their passions and unwilling to submit themselves to any subjection that will make them useful to themselves and the community. This must be remedied, and promptly and effectually remedied. He would, therefore, in order that the Convention may progress with the business before it, propose that a Committee of two from each county be appointed to report resolutions for action.

The delegates from Somerset and Caroline declared that the desire in those counties is to check and curtail the free negro population.

Col. Samuel Hambleton of Talbot was not prepared to say to what extent that county was willing to go on the subject introduced by Judge Stewart, but there was a general feeling that some legislation was necessary, and he thought they would acquiesce in whatever might be here adopted to subject the free negro population to proper control. The impression in his county was that this Convention was intended to adopt measures of policy for the protection of their slaves, and to urge suitable legislation to that effect. They were not aware that any proposition with regard to the control of the free blacks was contemplated, but it was a subject which they felt the necessity of as much as any other of the counties on the Eastern Shore, and he was ready to pledge their entire co-operation.

The Chairman then announced the following gentlemen as the Committee to propose resolutions for the action of the Convention: Charles F. Goldsborough and Elias Griswold, Dorchester; Col. C. U. Jacobs and Dr. J. T. Hammond of Worcester; J. S. Sudler and M. S. Walker of Somerset; Edward Hardcastle and James E. Douglas of Caroline; Col. Samuel Hambleton and Capt. F. Buchanan of Talbot County.

The Convention then adjourned until 9 1-2 o'clock on Thursday morning.

SECOND DAY.

The Convention reassembled at the hour appointed, and proceeded to business, Wm. Goldsborough, of Talbot, in the chair.

Charles F. Goldsborough, Esq., Chairman of the Committee on Resolutions, reported the following preamble and resolutions for the consideration of the Convention:

[See resolutions below.]

Col. C. W. Jacobs of Worcester County proceeded to address the Convention in favor of the resolutions reported, but thought they required something in addition of a more effective and practical character—that the question of restoring the free negroes to servitude if they persisted in remaining in the State should at once be avowed as the only remedy for the evils complained of, and to this end he proposed to offer an additional resolution for the consideration of the Convention.

The bell of the steamer Kent, at this point of the proceedings, announced the approach of the time of her departure for Baltimore, and I am compelled to close my report for to-day.

From The Baltimore American, Nov. 6.

After the close of my report yesterday, the preamble and resolutions reported by the Committee were discussed at considerable length, and, after able and eloquent arguments, in which Col. Samuel Hambleton of Talbot, Col. C. W. Jacobs of Worcester, the Hon. James A. Stewart, F. W. Thomas, Charles F. Goldborough and Elias Griswold of Dorchester, participated, were unanimously adopted, with some amendments, as follows:

Whereas, it has become manifest to the people of Maryland that, under the existing laws of the State in regard to the negro population, it is impossible to control and regulate that portion of the community in a proper manner; and whereas it is necessary that something should be done in view of the existence among us of the present immense number of free negroes—their habits of idleness and dissipation—the heavy cost of prosecutions against them for violations of our criminal law—the evil example and influence which they exert toward our slave population, rendering them dissatisfied with their condition and comparatively worthless to their owners—their well-known tampering with slaves, and agency in inducing them to abscond from servitude; and whereas Maryland is, and of right ought to continue, a slaveholding State, true to the interests of her Southern sisters and herself; and whereas we, a portion of her citizens, wish to inaugurate a system of legislation having for its object not only the protection of slaveholders, undisturbed in their right of property, but also the better regulation of all negroes, bond and free, within her limits, as well for the interests of the white citizens as for that of the negroes themselves; therefore, be it

Resolved, That Free Negroism and Slavery are incompatible with each other, and should not be permitted longer to exist in their present relations, side by side, within the limits of the State.

Resolved, That prompt and effective legislation upon this subject is absolutely essential to the interests of the people.

Resolved, That although this Convention has not sufficiently considered the premises to enable them to recommend any particular plan to the action of the next General Assembly, yet they are satisfied that public sentiment is prepared for and desires relief from the evils under which we are now laboring, which relief, in the opinion of this body, can only be obtained by a general expression of feeling from the people of the State in general convention assembled.

Resolved, That in view of the above, the members of this body, citizens of the Eastern Shore—a section which has suffered more than any other from the influence of Abolitionism from abroad and Free Negroism in our midst—deem it right and proper to call upon their brethren throughout the State, not as slaveholders or as non-slaveholders, but as citizens of the Commonwealth, to meet them in general convention in the City of Baltimore, on the second Wednesday in June, 1859, the day on which the Legislature will be represented to the Legislature of Maryland at its next session, having for its object the better regulation of the negro population of the State—each county and the City of Baltimore having the same representation which they now have in the Legislature of the State.

Resolved, That a Committee of seventeen persons be appointed by the Chair to draft an address to the people, setting forth the grievances under which we labor in reference to the matter above indicated, to be published in the newspapers in every county and the City of Baltimore, for a considerable length of time anterior to the period at which the State Convention is to be held; and be it further

Resolved, That the vast increase of the free negro population of Maryland, their vicious habits, their refusal to labor, their incapacity for self-government, present sufficient motives for the call of the proposed Convention in the City of Baltimore; and we respectfully suggest that, as many of our citizens are fully convinced that the State should present the alternative to this class of population of going into slavery or leaving the State, we, therefore, respectfully suggest that the citizens of the several counties and City of Baltimore, in selecting delegates to the said Convention, act in reference to this suggestion, and the said Convention when assembled to act upon this proposition.

Letters were received from the Hon. Jas. A. Pearce, Judge Chambers, James T. Earle, Esq., John Brown, Esq., and others, regretting their inability to be present.

The following gentlemen were then appointed to frame an address to the citizens of the State as recommended in the report:

Dorchester County—Charles F. Goldsborough, Elias Griswold and Dr. Francis P. Phelps.

Somerset County—Dr. George C. Dennis and the Hon. J. W. Cristfield.

Worcester County—Col. C. W. Jacobs and Teagle Townsend.

Caroline County—Geo. W. Russum and Edward Hardcastle.

Talbot County—Col. Samuel Hambleton and M. T. Goldsborough.

Kent County—Judge E. F. Chambers and the Hon. Jas. A. Pearce.

Cecil County—Col. John C. Groome and George R. Howard.

The following resolutions were then adopted:

Resolved, That the editors throughout the State be requested to publish the proceedings of this Convention in their respective papers.

Resolved, That the thanks of the Convention be tendered to its officers for the able and dignified manner in which they have presided over its deliberations.

The Convention then adjourned *sine die*.

WM. GOLDSBOROUGH, President.

C. W. JACOBS, F. P. PHELPS, Vice-Presidents.

WM. S. WALKER, H. G. GRIEVES, Secretaries.

TAMPERING WITH SLAVES.

From The New Orleans Picayune.

ADDITIONAL proofs are almost daily furnished of the improper tampering with slaves of persons who find protection, if not a permanent residence, in this city. The free negroes born in Louisiana have, in times past, in general, borne a most excellent character, not simply for obedience to the laws and respect for the whites, but for sobriety and many of the higher virtues.

But it is doubtless true that the influences which destroy those with better advantages begin to corrupt and are debasing many of the younger portion of the free colored population of the city. The indulgence in dissipation, or the frequenting of places visited by the depraved, speedily banishes that regard for the law and contentment with the constitution of society that has marked the conduct and character of our free blacks.

The disappearance of one after another of valuable family servants affords evidence of the existence of an extensive organization to protect and aid those who may seek it. Free papers are manufactured and false certificates of birth furnished, and perhaps still other means exist of interfering between masters and their servants.

It is, however, a singular fact that all of the misconduct of our slaves is produced by the frequent use of intoxicating drinks, obtained by stealth, at first indulged in moderately, then more habitually, and finally resulting in a withdrawal of our confidence in them, and they rapidly become almost useless.

The Council, we cannot but conceive, took a false step when it adopted an ordinance making the punishment for a detection in selling liquor to slaves simply a fine of "not less than ten, or more than one hundred dollars." The profits of one night, in some instances, will enable the contraband trader to regain the fine of twenty-five dollars, which is now regularly imposed in such cases. It promotes craft to conceal flagrant delinquency, but has no influence in inducing an abandonment of the traffic. Indeed, the number of cabarets that violate the law is evidently on the increase.

As the statute of the State makes this one act punishable by a fine of not less than two nor more than five hundred dollars, with imprisonment in certain cases, and adds a still higher penalty for a second conviction for the same offence, by what right has the Council enabled the Recorders to compromise the matter with the offenders for the paltry fine of twenty-five dollars?

It needed not the decision of the Supreme Court to teach that the City Council of New Orleans had no authority to make such an ordinance in regard to selling liquor to slaves, unless the general statute was first repealed so far as this city is concerned. A return of the offenders to the Criminal Court, with bond so high as to secure the full amount of the fine with costs of prosecution, would have a much greater influence in breaking up a traffic that is the origin of all the trouble with our slaves.

As the Council is about to reassemble, we would call their attention and that of all the city authorities to this subject, which is now justly attracting general attention throughout the State. In the rural parishes, where there is not that constant intercourse between the bond and the free black which exists in this city, and the temptations that seduce into evil habits are far less strong, the effect of this unlawful traffic has produced the most serious consequences.

It is due to humanity, as well as to our own comfort, that servants be not exposed, as they have been, to the seductions of the cabaret. It is a duty to protect those entrusted to our care from imprudence and wrong, and it is incumbent on our Council and our police to act vigorously to abate the growing evil.

The mingling of blacks of different social conditions is bad enough, without the additional chance of wrong, doing by such associations and indulgence as are found in the cabaret whose proprietor violates the law for gain. If necessary, let the whole action on this subject of recorders' courts be changed, and let the police proceed to make arrests of every gathering of blacks. Other measures must be taken than those with which duty has been thought to end.

OUR SERVANTS AND THE FREE BLACKS.

DURING the winter months greater danger exists of improper tampering with our slaves, and their demoralization by evil association, than at any other period. Enough is already known to convince the public that a systematic organization exists to create discontent among them, and to aid them, after their imaginations have been excited with false ideas in regard to the pleasures of freedom, in making their way to the free States.

Too much vigilance cannot be exercised over those who are employed on steamboats that visit free cities. Even such as are owned in this city, who are permitted to visit St. Louis, will become bad associates for our home servants. Let the police keep a vigilant oversight of such persons, and all others who give cause for the slightest suspicion.

All negroes from abroad should be made to comply strictly with the law, being allowed no privileges in port whatever not in accordance with the statute, and then some white person should be responsible for their conduct.

Every day brings to light some gross wrong which has resulted from the growing remissness in the execution of the law, and from the extreme laxity of restraint upon our servants. In almost all cases where serious complaint exists, the bond and the free are implicated together. The existence of negroes in these different civil conditions in this city, constantly mingling with each other, has become a great source of uneasiness. It can scarcely be doubted that, in a very short period, the Legislature of the State will be compelled to adopt a new policy in regard to our free blacks. Unless those that have been emancipated, within a few years, prove better qualified for freedom and adopt more the habits and character of the old families of free colored persons, who own property and form a respectable class, their condition must be changed, or the State must be altogether rid of them.

We trust the Council will follow up the suggestion of the Mayor in regard to those accused of selling liquor to slaves, and that the police will arrest every collection of blacks found on the streets, or in suspicious places, or in any manner acting in contravention of the ordinances or the laws of the State.—*Ibid.*

OUR SERVANTS.

THE following note from a lady expresses the experience of many other citizens, and adds to the evidence of the necessity of measures to guard against the intrusions of free State influence into our households. The evil of which she complains has been distinctly set forth in our columns, and the facts stated prove a basis much broader than a single or a half-dozen isolated cases. The remedy is, we believe, within the power of the Council and the police; but new measures are required, and a thorough determination to root out the evil will require energy and perseverance. The following note of the lady to whom we allude speaks for itself and should have influence in producing the desired action:

NEW ORLEANS, Oct. 12.

Eds. Pic.—Permit me (as one interested) to thank you for calling attention to some facts connected with our slave population. I have suffered so deeply from the evils growing out of the ready access my servants have to places where liquor is sold that I should be more than gratified if it pleased our City Council to pass a law which would restrain either buyer or seller. But there is still another wrong tolerated by our own community which will ere long be productive of serious consequences.

I have reasons for believing that the free negroes employed on our finest steamboats as stewards are nearly all trained and paid to run off slaves whenever they can induce them to abscond. They meet them at Cario, and from that point defy all attempts made to recapture. I lost a valuable man in this way, enticed away by the steward of the Diana—a negro who has been engaged in this way some years—and at this moment I have in my possession a card of his house in Chicago, where he receives his colored friends—they paying him well for his trouble, as a matter of course.

Excuse me for inflicting upon you these details. They may possibly interest you as the groundwork of an article when you have leisure to amplify upon the subject; and as you have already earned the thanks of our community by frequent references to kindred subjects, you will but add to their obligations by pressing it upon the notice of our city fathers, and all who have the power to provide a remedy for violated law. Very respectfully,

A. K.

—*Ibid.*

BLACK REPUBLICAN PROGRAMME.—In this impression of *The South*, we reproduce Senator Seward's recent speech on the aspect of public affairs. As the most explicit and authentic exposition of the policy of the Anti-Slavery party, it solicits the attention of every intelligent person in the Southern States. In some future article, we propose a thorough exhibition of its vicious principles and dangerous tendencies. For the present, we must be content with the suggestion that it presents issues in respect of which there can be no division among Southern men, and proclaims a policy against which the friends of the Union in every section may unite in a common enterprise of patriotism—*The South.*

Selections.

A STORY OF THE UNDERGROUND RAILROAD.

To the Editor of The N. Y. Tribune.

SIR: Take away from History its long array of names, of dates, and of places, and it would be so shorn of interest as to read like some fabulous legend. While the historian laboriously searches out, and carefully sets up in their appropriate places, these finger-posts in the career of individuals and nations, it falls to me as carefully to conceal them from observation. While he may immortalize names that are real, I am compelled to glorify those only which are fictitious. The dictates of a human necessity force me into a false position. But upon the great controlling question of fact we occupy common ground. His precision may be greater, but his facts cannot be stronger. He deals with the dead past; I chronicle the living, breathing present. If my story, then, be lacking in everything deemed essential to legitimate history, do not cast it aside as unworthy of belief. Be generous, too, in your estimate of its meagreness, knowing the constraint under which it is written. But the facts as stated, not only without embellishment, but in some cases pruned of incidents, sometimes romantic, sometimes shocking, lest their singularity might lead to dangerous identifications, are literally true.

Some months ago, it matters not how many, there was living somewhere in Virginia a negro woman some fifty years of age, named Katy. She had been married according to the religious code of the South, by a ceremony which pledged the twain to each other "during their lives, unless otherwise unavoidably separated." Katy was a virtuous woman, and, so long as her husband lived, was faithful to her marriage vow, notwithstanding that sore temptations to violate it, held out by her master, were many times set before her. These temptations increased in fierceness as time rolled on, until resistance implicated her unhappy husband. He was goaded to madness by the taunts, and jibes, and threats of his licentious master. But resistance seemed hopeless. Punishment he knew would follow, yet he did resist, and forbid his cowardly owner to touch his wife. The wretch struck his poor chattel with a club, and the chattel instantly felled him to the earth. Preventing the rape of his wife, according to the plantation decalogue, was "insolence," but the most awful retribution must follow this energetic assertion of his manhood. He was taken in front of his own cabin, there his hands and feet were tied to four stakes driven into the ground for the purpose, and his naked body exposed to the lash. Fast and heavy the bloody thong descended with remorseless energy upon his quivering back. His wife and two children, shrieking with horror from the spectacle of a husband and father tortured thus barbarously at his own door, fled weeping from the cabin. But the plantation despot drove them back, and compelled them to remain within hearing. There they listened to the wild shrieks of an awful agony they were powerless to mitigate, until nature gave way. The strong man was crushed. Shrieks gave way to groans—his body ceased to quiver—its upper half was nothing but a mass of bleeding rawness, cut into awful slashes, and most horrible to look at. His hands and feet were loosened, but he made no sign—the poor creature had been beaten insensible. He was flung, like a dead dog, into his little cabin—no bed, no couch, only the dirt floor to lie on. There, without physician, medicine, or nurse, he was left alone with his wife. But nursing, or medicine, or physician availed nothing now. He died before daybreak—literally whipped to death. Though this was years and years ago, yet Katy even now weeps like a child when repeating the details of this fiendish outrage. The poor lacerated body was taken out and buried like a dog. Nothing was said on the plantation or in the neighborhood about this infernal deed—none but blacks had witnessed it, and they dare not remonstrate. If the neighboring planters heard of it, they prudently made no inquiry. Negroes were insolent, and must be punished, and a like accident might possibly occur with them, when they should need the same forbearance they now practised.

This murder left Katy a widow with two children, both girls, of ten and twelve years old. It also raised up in her a determined resolution to break away and be free, and hereupon the latent energy of her nature came into powerful action. She knew that money was indispensable, so she worked and toiled between tasks that her virtuous resistance caused her master to increase in severity, and by trafficking with the negroes around accumulated a small sum. But it took twenty years to do so! During this long night of darkness she had no human sympathy but her own unshaken determination to be free. Meanwhile her two girls, grown large enough to be profitable as breeders, had been married to fellow-slaves on the same plantation. Each had now three children. Katy saw with grief these new impediments to liberty springing up around her, but without the power to prevent it. She felt that she could easily provide for her own safety in flight, but was resolved to leave neither child nor grandchild in bondage. She saw, too, that those incumbrances were increasing in number, that her master was becoming embarrassed in his finances, and that some of them must be sold to relieve him. It might be her own offspring who would thus be taken. While they were united was therefore the time for them to fly. The flight agreed upon, preparation was made, and a night selected. They knew that dogs might be put on their trail. To prevent their feet depositing a scent which the dogs would recognize and follow, they filled their shoes with a preparation which effectually throws them off. What this preparation is, it is not necessary to name. It is hard for a plantation slave to obtain it, not because of its cost, but because his isolation shuts him out from intercourse with the civilization where only it abounds. A knowledge of its virtues is part of the freemasonry of the plantation. I have taken the degrees and cannot violate my obligation. Of this family of two daughters, their husbands and six children, Katy alone possessed a dollar. The rest were penniless; and if money were to be needed, her scanty savings were their sole dependence. Preparations being all made, and the hour of departure almost come, one of Katy's daughters suddenly gave out. She had always been fearful of failure, and now her courage gave way. She refused to go. In this unexpected dilemma the heroic mother was calm and resolute, and allowed of no derangement in her plans. Her mind had evidently come to some unexplained conlusion. An hour before midnight the whole party, one daughter alone excepted, took up their dangerous march.

I cannot undertake to give a tithe of the particulars of the perilous journey thus begun. But its incidents were most painful and exciting, while at times they were sadly discouraging. There were six young children to provide for—some to carry, some even to nurse, and all to be prevented from crying or complaining aloud. Then food must be provided, for the stock they started with was soon exhausted. By daylight they concealed themselves in swamps or thickets, sometimes lying a whole day in the water. By night they travelled, slowly, because they must move silently and with extreme caution. Twice they heard the distant baying of dogs, but not their master's, though they were evidently in chase of other runaways. Once, when but indifferently concealed within a swamp, rendered nearly dry by a long drouth, they could distinctly hear the tramping of horsemen and their shouts to each other. These, so far as they knew, were all the perils they encountered. They may have been surrounded by dangers, but were unconscious of them. As they shunned the public roads, even in the darkest nights, it may be supposed their clothes were soon worn to tatters by the thickets of briers through which their straightforward journey led them. The north star was their only guide. Wherever that stood they hurried onward, for they had always heard that beneath it there was no slavery. The six children were terrible clogs to their progress. But their fathers were strong men, with singularly patient dispositions. The heroine of this expedition never faltered for a moment. Once fairly clear from her master's plantation, her courage rose into assurance of success, and she performed prodigies of endurance. She forced creeks to yield her a passage, and even swam broad rivers, supporting with one hand the same laborious burden. Her mind was so intensely excited that she slept but little, and ate even less. Every faculty was strung to its highest tension. As she was the leader of the troop into the wilderness, so she was the life and soul of it through all its tortuous wanderings.

How long they starved and shivered on this journey Katy is unable to tell. She thinks it must have been four weeks. At the end of that period, as near as can be judged, and some three hours after nightfall, while quietly tramping over a ploughed field, they were brought suddenly to a halt by a high and substantially built fence. While examining how it was best to be got over, the figure of a man unexpectedly revealed itself to them. He had been standing against the fence when they came up—had heard and seen them, but they had not seen him. Fear took possession of them for the moment, and they huddled round poor Katy. The young children, also, began to cry. No wonder: it was the first white man they had seen since they fled from their master's. "Who are you?" the man shouted. But the fugitives made no reply. One of them, dropping a child from his shoulders, and passing over to his wife, put himself in a posture for defence, with a short, heavy club, which he quickly drew from the belt by which it was suspended behind him. The stranger again called out: "Are you looking for friends?" To this Katy quickly answered: "Oh! yes, master, for God's sake help us!" Instantly he opened the door of a dark lantern which he carried in his hand, and the full flash from a brilliant burner fell directly on the fugitives. Dazzled by the glare, they covered their eyes, and, while thus half-blinded by the sudden illumination, he came close up to them. He comprehended the case in an instant. "Be quiet, and don't be afraid," he said, "you are now among friends, and I will take care of you. Come with me."

The fugitives were in Pennsylvania! They had struck the first station on the Underground Railroad, and this man was the resident agent!

He closed his lantern and led the way toward a light which for the first time they now saw gleaming over the fields a mile ahead. It was the agent's residence. When they reached it, he led them to a barn near by, unlocked the door and directed them to lie down on a wide-spread haymow, where the hay had evidently been prepared more for sleeping purposes than for feeding cattle. Here he asked them in the kindest manner if any of them were hungry. Katy tells me now that the soft, kind and pitying voice of this good man fell upon her heart with an overwhelming tenderness that melted her into tears. All doubts of her having got among friends instead of enemies were now removed, and she gave way to a burst of thankfulness and of weeping, confessing that none but the children of the party had eaten anything for two days! Their protector told them to remain perfectly quiet, not to answer any person but himself, should they be spoken to from the outside, and he would shortly return with provision for them. Oh, what a contrast it was! the first kind word from a white man that any of them had heard for years! He passed out of the door, locked it behind him, and in half an hour returned, bearing a large bucket of hot milk, with bread, meat and warm potatoes. His wife came with warm water in which to wash the children's feet, which she knew by former experience would be found torn and blistered by hard travel, and ointment in which to wrap them up for the night. These famished creatures devoured the providential supply of food with eager thankfulness. How little can we who hear this narrative realize their true condition—two days without eating! The grateful meal over, they threw themselves down to sleep—tired, sore and emaciated—and, for the first time in many nights, were able to dismiss all fear of either bloodhound or of man.

This agent of the Underground had sons and daughters, grown up men and women. It might possibly interest you to know how many. You might even like to know their ages, and even whether his house was built of wood, of brick, or of stone. Others would undoubtedly like to know his name, and exactly where his farm was located. I doubt not all their names have been written by the recording angel in a volume into whose immortal pages no human eye will ever penetrate. There let them be hidden until the Angel of the Resurrection reads them out through that awful trump, whose electrifying tones shall wake up the dead of all nations from their long forgotten graves. Let his farm, his house and his location remain in the same holy and peaceful obscurity that encompassed them when the torn and jaded fugitive first heard his hailing sign in the midnight air. I am shut out from names, and dates, and places. Oh! that I dared go into these! Oh! that I dared enlarge on incidents that send the blood rushing through my pulse as I write, which would kindle up in sympathetic hearts, under whose notice this meagre narrative may chance to fall, emotions of grief, enthusiasm and detestation, akin to the divine essence which is measurably implanted in the heart of every man. But where eloquence would be natural and inevitable, it would be wholly out of place. No finger posts on this great highway to emancipation must be set up. It is already hemmed in by perils, many in number and hazardous in the extreme. No obstructions must be thrown across the rails, no gratuitous tickets must be issued, no foolish posters stuck up at the corners.

All the following day the fugitives lay snug in the haymow. The women and children were literally in rags. Some had cuts in their feet, and grievous bruises and scratches on their limbs. But in all these particulars the agent had not been taken by surprise. His daughters clothed them anew, and disposed of their plantation rags so effectually that they will never be heard of again. The oil and wine of the good Samaritan flowed freely and gratefully. So much for the good deeds of the wife and daughters. That night the sons, with fleet horses, performed their part in this romance of freedom. What delays they met with—when, how, or where—it matters not to state. But God favored the fugitives, and they entered Philadelphia. Here, though their progress encountered no interruption, yet mine is sadly impeded. Though to them the future was and still is all brightness, yet to the patient reader it must be all darkness. I have taken the degrees, and cannot disclose the countersign.

But the remarkable incident of the story remains to be told. The widowed Katy was famous as a cook. She immediately hired out in a hotel, and, when she had saved three months' wages, quit her place and set off on her return to Virginia, determined to save that daughter whose sudden timidity had caused her to refuse joining in the general flight. This bold woman had formed this very determination when she first discovered her daughter's intention to remain on the plantation. Her mind came to the conclusion instantly that, if they all succeeded in getting off, she would return into the lion's den and rescue her child. Her mind being thus made up on the spot, the subject became an outside issue, and occasioned no embarrassment to the original plan. On this return journey she travelled alone. Having no children to embarrass her, and but a single care upon her thoughts, she pushed forward with elastic heart and step, and, after numerous hardships and dangers, found herself in a dense thicket on her master's plantation. Here she quickly revealed her presence to her fellow-slaves. They were confounded by her hardihood, and listened with eager attention to the story of her dangers, her successes, and her explanation of what she had in view. They related to her how exasperated her master had been on discovering that ten of his chattels had gone off in a body; that when pursuit had been found unavailing, her poor timid daughter had been subjected to repeated torture to compel a disclosure of the plot; that from this cruelty she was even then scarcely recovered; that in the interval the master had died, and that his negroes were all soon to be sold at auction. With her usual quickness of purpose, Katy resolved to be off immediately. The negroes brought the daughter to her the same night. No reproaches passed from mother to child—the past she had forgotten—everything, to her, was in the future. As there was nothing about which to debate, and as the wardrobe of a slave is always on his back, they were ready to start on the instant. Long before midnight they began their flight. Two stalwart negro men, glowing with aspirations for liberty, accompanied them. It was lucky for all that they did. The daughter, still weak and sore from her terrible punishments, broke down on the way. They carried her whenever she was unable to walk, and heroically bore her over creek, and swamp, and river.

That sentinel, divinely stationed in the heavens, as well to guide the mariner over midnight waters as to lead the fugitive from bondage through a more desolate solitude on land—the North Star—still shone before them, still proved their guide. The extraordinary sagacity of Katy was shown through the journey. Her memory was such that she was able to recognize the features of the slavery-blasted region through which she passed, so that she followed very nearly the same route she had taken on the first stampede. How direct or circuitous it might be, she knew not. But twice it had proved a path of safety, and might be found so again. Extraordinary as it may seem, this remarkable woman found her way a second time to the Samaritan who kept the haymow on the Underground road. She marched bravely up to the farmhouse in a blinding tempest of rain, at midnight. A light was streaming from an upper window, showing that some one of the family was about. While the others crouched close to the ground, she knocked timidly at the door. It was opened by the good man of the house. He beckoned her in, having immediately recognized her, and motioned her to a chair which stood in the hall. Here she sat down. No persons were visible below, but overhead she heard voices, and footsteps, and sobbing. There was sore sickness and grief in that house. The daughter who, on a former occasion, had washed her grandchildren's feet, anointed them and bound them up, was dying. With faltering accents the father told the dripping fugitive the story of his child's sickness and approaching dissolution, as he piloted her and her companions to the well-remembered haymow. But in his own grief he did not forget theirs. Dry clothing, warm food and safe shelter were all extended to them as aforetime. The good man's daughter died at daybreak. But that night the sons were far on their way with the fugitives to the next station. They reached their journey's end in safety.

Here let me conclude by challenging the annals of human daring to produce an instance of heroism more lofty than this. I have purposely suppressed some horrors, but have added no embellishment to enhance the interest of the narrative. All the leading facts are scrupulously true. Some others, so interesting as to and materially to the romance of the narrative, I have been compelled reluctantly to suppress. There are wayfaring men even in the slave region who have soft hearts and open hands. They will unquestionably receive the divine reward. Their cup of cold water to the fainting fugitive will not be forgotten in the great day of account. But it is impossible to write on topics of this description without danger of identification, when minute particulars are described with literal accuracy. Friends of Freedom! be not disheartened. Already the horizon grows ruddy with the advancing dawn of Liberty to the oppressed.

SILEX.

A CLERICAL MAN-STEALER.

From The Northern Independent.

IN the *Advocate and Journal*, of October 21st, a published programme of subjects to be discussed, and addresses delivered, at the Snow Hill (Md.) District Preachers' Meeting of the Philadelphia Conference, Rev. Henry Colclazer, Presiding Elder, President. Among other clerical celebrities expected to be present is the Rev. L. D. Traverse, of Taylor's Island, Md. Mr. Traverse is appointed to deliver or read an essay on Ministerial Support. The reader will remember that this said Levi D. Traverse is the clerical monster who has a standing reward of $300 for the apprehension of Aaron Cornish, whom he claims as a runaway slave.

We should think that such men as James A. Massey would not feel themselves complimented in listening to the man-stealer, and *would-be kidnapper*. Yet it is just such men as Traverse that contribute in this section of the country to the support of the preachers. If the travelling preachers were to preach against man-stealing, they would lose their bread and butter.

But Mr. Traverse has some peculiar qualifications for his task—he is evidently a man of wealth, as wealth is reckoned in that country, and perhaps can throw light upon the processes of acquisition. What his plans will be is more than we can guess; but, in so holy a cause, will he not suggest enlarging a little the culture of the great staple of the South—slaves? It seems to us that any system of finance coming from him must, for convenience sake, if nothing else, partake largely of this grand element of Southern prosperity. What could be more rapid, practical or economical, as a means of clerical support, than the raising and selling a few more negroes on each plantation? There is room enough, and the business—defended as it is by the clergy, and practiced as it is by the Church, including both laity and clergy—must be morally good enough. Who knows but Mr. Traverse, from his own experience in slave-breeding, may throw out light that will aid very decidedly in filling our missionary treasury? This slave-growing business, if we can but follow the advice of a great statesman, and "conquer our prejudices," will do much for us. A few hundred slaves raised each year, for our own southern market, would do more towards supporting in afflu

them to go to the house of an unprotected man, whose deformity will scarcely allow him to walk upon his legs, and take him out, strip and beat his flesh and bones, was an act more fiendish than human—more infamous than words can express. The very sight of poor Ellis is sufficient to stir pity for him, and indignation toward the horrible bipeds which could be so far lost to every natural feeling as to commit so revolting an outrage. Efforts will be made to find out and punish the guilty wretches, for whom the greatest contempt is felt.

Some New York paper once asked if Virginia was a civilized State. After reading the above accounts of life and doings in North Carolina, the same question may be put with a meaning emphasis as regards this State. When juries will acquit white men for the clearly proven murder of a negro, and punish a negro for a less offence with death, at the same court, and give a white man nine and thirty stripes upon the bare back, in public, for stealing, and when two hearty white men go to the house of a miserable, deformed and sickly neighbor, and give him a most barbarous flagelation, and no arrests are made as yet, it may well be asked, Where is our justice, or even civilization?

X. Y.

"HOW THE CASE STANDS."

To the Editor of The (Dublin) Nation.

DEAR SIR: One of the most unpleasant duties of my life has been the task of exposing to my countrymen the shortcomings of Irishmen in America, in relation to slavery in that land, which, taking into consideration the age we live in, and the high professions of religion and of liberty made by that people, is the most dishonoring system of human bondage that ever existed on earth; and which, in one feature of its criminality, exceeds in hideousness all that has ever gone before it, in Pagan or Christian times. I allude to the practice of breeding human beings for market, which is deliberately pursued, and with circumstances so revolting, so disgusting, and so indelicate, that I dare not attempt to bring it under the notice of your readers in all its horrid details, which would shock their feelings and be deemed incredible by many. Yet such is the system which many Irish-born men in America sustain, and sustain willingly, and in some cases glory in their shame. Better, far better it were for the honor of our country that no Irishman had ever become a resident of the United States of America; for there, instead of manfully—and in consistency with all their home feelings and ancient predilections—taking sides with the oppressed, they have ranged themselves under the black and bloody banner of the oppressor. There are some—many I hope—noble exceptions to the general rule of conduct pursued by Irishmen in America. Seven centuries ago Irishmen declared slavery to be a sin in the sight of Heaven and a foul crime against man, and they nobly abolished it forever. During that long interval of time which has since passed, Irishmen at home—to their everlasting honor be it spoken—have had their hands clean of that foul stain. Some of them have gone abroad, and have forgotten to be either generous or just. They join the oppressors of the colored man, and they rival the slaveholder in his contempt of beings who ought to share all their pity and all their sympathy, for they were oppressed in their native land; they sought for more freedom elsewhere, and, like the slave entrusted with a brief authority, they have become themselves cruel taskmasters.

You have, my dear sir, in your earnestness to save Irishmen from reproach, endeavored to find an excuse for their conduct; but your own sense of justice, of truth, and of honorable consistency, have caused you to fail in exonerating them from their crimes against humanity and their wrong to Ireland because of the ill-name they have brought on the land of their birth, by their desertion from the ranks of freedom in the country of their adoption. If I needed any proof or evidence in sustainment of the charge which, you truly say, I have often made against Irishmen in America, I should find it in your article in *The Nation* of 9th instant. You admit that they join the Democratic party; and that is virtually an admission of all I have ever stated on this painful subject; for it is not denied that that party are the open supporters of slavery. All their influence is thrown, not alone for its sustainment where it exists, but for its extension to other States. This party are the well-known despisers and haters of the colored race. I do not hence infer that the Republican party stand in any very superior position in this respect. Unfortunately, there are too few in America who deal equal justice to their colored brethren.

I have nothing to do with the feelings of political parties in America. My object is to save Irishmen from pollution; I fear that is a hopeless task as regards the majority of them who go to reside in America, for there they are surrounded with such bad influences as makes it all but impossible that they should maintain their integrity. They go out there to make a living; if they be honest, high-minded men, and true lovers of liberty, the difficulties of their position in that land will be greatly increased, as they will find nearly all the white persons they come in contact with much prejudiced against the colonial race, whether they be free or in bondage. I know the difficulties they must encounter, but surely these cannot be offered as excuses for such derelictions from principle as most of them stand justly charged with. But ple's manly uprightness in character; a true and honest love of liberty; and such virtuous convictions of duty as may cause them to feel in their inmost souls a detestation of slavery, and a determination to give it no countenance or support.

In truth, Irishmen ought not to go to the United States; they can have no freedom there. It is true they may get lands and living there; many of them do; but many others have as hard a struggle there to gain a livelihood as they had at home; and all have to encounter that blighting pro-slavery sentiment which has succeeded so terribly, with numbers of them, in destroying all true love of liberty in their souls, and has made too many of them the ready abettors of slavery and all its enormities.

I am glad you have taken up this question; and although you and I handle it differently, yet, as you make it equally apparent that at home, in this dear old land of ours, we hate slavery with a cordial hatred, some blush may be brought to the cheeks of Irishmen in America, who have brought shame on fatherland, by their unfaithfulness to principle. Many of them are, doubtless, found true, and many, very many of them are honest and noble-hearted, but too many, alas! are found wanting.

I do not accuse the Irish in America of any "vicious proclivity," any innate love of slavery; I believe they left their home with far different feelings; but they have given a too ready adherence to wrong; they have not spoken boldly for the right.

I did not feel under any necessity to answer Mr. Park's challenge, in the way you refer to, for every Irishman residing in a slave State necessarily renders himself liable to my charge. He assists in keeping his fellow-men in bondage, and in reducing them to that condition.

Soldiers are, I suppose, bound by their oath to obey their orders, if it can be truly said that any man is bound to do wrong, which I cannot admit. The original error lies in becoming a soldier, and taking any such oath as you refer to. By this device, tyrants everywhere have contrived to repress liberty. If you refer to the conduct of the Irish militia in Boston, who carried Anthony Burns (I think it was) back into the hell of slavery, their conduct was infamous, and not, as I have understood, necessitated, on their part, by the rules of their service; but I am not certain on this point.

I believe you are in error as to the feelings of all political parties in America; at any rate, I see them in a different light. They pretty nearly alike dislike England; and I don't think any of them care a straw about Ireland. Contempt for us is their general sentiment, and I regret deeply that we owe this feeling to the conduct of our own people, who have so generally been false to their own convictions. An Irishman who is not the foe of slavery must be despised.

My intercourse with Americans has been confined to the thorough, the true-hearted anti-slavery party; and I never in a single instance met one of them who did not warmly sympathize with the misgovernment of Irishmen at home. I believe this to be the hearty feeling of every genuine anti-slavery man and woman in America.

If Irishmen have any vengeful feeling against England, I think it a wrong feeling. I would not even ask them to hate the slaveholder, or to do him any wrong; the utmost length I would go is to beg of them to have no fellowship with him while he continues in his iniquity.

To my countrymen at home I would say, be bold and firm, and uncompromising in your love of liberty; abate not one jot in your determination to secure its blessings for yourselves and your children forever; and let every friend you have in America know and feel that you have an honest, manly, true-hearted abhorrence of slavery and oppression everywhere, whether at home or abroad. Be true to your own convictions of duty; respect yourselves, and the world will honor and respect you. I have lived and labored long among and with you, and my great desire now, in the decline of life, is to see my countrymen striving after every virtue which can dignify and ennoble our nature.

I am, my dear sir, yours respectfully,

JAMES HAUGHTON.

35 Eccles street, 12th October, 1858.

IS LIBERTY A DELUSION?

"WHAT is truth?" said jesting Pilate. The Jewish governor's sceptical query may well be put by many a bewildered reader of French and American journals at the present day, for certainly the great majority of those organs of public opinion, in both countries, are much better fitted to confuse thought than to render it clear and satisfactory. We were forcibly reminded of this the other day while reading an article in the *North American Review*, in which the following passage occurs:

"There is a theoretical and there is a practical liberty; and there is real happiness which is necessarily the adjunct of neither. The theory of the British Constitution is the liberty of the subject independent of the sovereign, and the theory of the Russian autocracy is the liberty of the sovereign to dispose of the subject; yet the people of Russia are happy, and the people of England are wretched. Again, the government of England is a constitutional monarchy, and the government of Austria is an untrammelled despotism; but is not the merry and loyal peasant of the Tyrol an infinitely happier and higher being than the Yorkshire clown or the Cornwall miner?"—*North American Review, July, 1856.*

Fancy what Benjamin Franklin, the Boston printer, would have said, in 1758, to such American University rubbish! What a frightful way the Republican mind must have retrograded since the Declaration of Independence! The old Scottish poet's couplet about freedom is more than a match for all the American pro-slavery sophists and rhetoricians that ever lived, or are likely to live:

"Oh, freedom is a noble thing!
It makes a man to have liking."

When the American Republicans of the North feel, in their inmost souls, the real force and worth of these two lines, and when they thoroughly understand the meaning of that text in which it is declared that "God hath made of one blood all the nations of the earth," they will begin to see that they have a piece of rather tough work before them, if they intend to make themselves real live Christians and not mere fossilized Methodists and Presbyterians.—*The (London) Statesman.*

MORE OF THE BELL WAR.

ADVENTURES OF THE INDIANA TROOPS—DESCRIPTION BY ONE OF THEM.

Correspondence of The Indiana Journal.

LACONIA, Harrison Co., Ind., Oct. 27, 1858.

ED. JOURNAL: About a year ago, it will be remembered by your readers, a gentleman by the name of D. W. Bell was forcibly taken from Indiana, on suspicion of assisting slaves to escape from bondage, by a band of Kentuckians from Brandenburg, and, together with his son, Charles A. Bell, lodged in the jail of that town. The people of this county were very much excited about it at the time, and several large parties were formed for the purpose of rescuing Mr. Bell and his son. But, from some cause or other, all these expedients failed. In the meantime, two older sons of Mr. Bell returned home from California. Major Horace Bell, previously to his leaving California, had served in Nicaragua under Gen. Walker, and had the reputation of a gentleman of courage, energy and daring. He and his brother, John Bell, determined to liberate their father and brother. Accordingly, in broad daylight, without any assistance, they crossed the river, went up through the town to the jail, demanded the keys, which were refused, forced the doors, and brought the prisoners in safety to Indiana. This occurred a few months ago. The Kentuckians, of course, felt very deeply the rebuke thus given to their boasted chivalry. Their mortification could only be soothed by the apprehension of the actors in their heroic exploit. A reward of $1,500 was offered for Major Bell, or $2,000 for both the offenders.

The Bells remained in this county. On Saturday last, during the progress of the Floyd County Fair, Major Bell was set upon in New Albany by four policemen from Louisville, without any process from this State, and hurried to the ferry-boat, which was in waiting. Nearly all the men in town were on the fair-ground, thus preventing any assistance to Mr. Bell. Mr. Bradley, one of the City Council, ran down to the boat and forbade the officers going over. Bell was taken, however, to Portland, and thence to Louisville, whence, early on Sunday morning, he was taken by the officers to Brandenburg and lodged in jail.

The excitement consequent on this proceeding was very intense. Large indignation meetings were held in New Albany and Corydon on Saturday night and Sunday. The citizens were addressed by Judge Otto, Judge Porter, and others. A determination was evinced on all hands to rescue Mr. Bell, if possible. If Indiana suffered this additional wrong to go unredressed, the citizens of our State, living along the Kentucky border, were no longer safe. The excitement was so great in New Albany that it was difficult to get an expedition properly organized with the proper kind of men. On Monday evening, however, a party of 75 men, well armed, headed by J. P. Smith of that city, left for the scene of action on board the steam ferry-boat Adelaide.

The scene presented on board the Adelaide defies description. Here were pistols, bowie-knives, muskets, double and single-barrel shot guns—in fact, every description of weapons that could be imagined. For miles below New Albany the men on board kept firing at intervals, and it was with difficulty that they could be restrained by the officers. Inside of the cabin some were loading, some picking flints, others fixing caps, and screwing up locks. Bayonets and old swords were brandished about, to the imminent peril of those who came too near. A few had "wooded up" before they came aboard, and were in fine glee. But, as a general thing, the company were remarkably civil, considering the time and the occasion. There was no liquor on board, and what was brought on in flasks was promptly destroyed by the officers.

A company from Corydon was to meet the New Albany boys at Tobacco Landing, two miles from this place, and about five from Brandenburg. On leaving New Albany, the shouts were "loud and long drawn out." A deafening cheer came up from the thousands on the shore. As they approached Brandenburg, all was quiet on board. As the Adelaide rounded to at Tobacco Landing, no bell was rung, and not a word was spoken. No signal fire blazed on the shore, and complete silence reigned. A pistol shot was fired on board, and immediately answered from the shore. Then, one after another, dark-looking figures hurried down from the shore, till the party on board was increased by about forty men, all well armed and equipped. I could not help thinking how much the scene resembled the meeting of confederates in a marauding party.

Along the Kentucky shore a bar puts out nearly the whole way from Brandenburg to the Tobacco Landing, rendering embarkation on that side almost impossible. Accordingly, at about 2 o'clock a. m., the party were burg on foot.

The Adelaide, after lying at the Tobacco Landing the length of time agreed upon, steamed down to the town just as the foremost party gained the outskirts of the town, and stationed herself in front of the place, with about twenty men on board and a swivel. A large party of the Brandenburgers came down to the shore to resist the landing of a party from the boat, firing a few random shots. The party on board were restrained from discharging the swivel at them with much effort on the part of the officer in command. No demonstration, however, was made, and soon after daylight she went up and took the land parties on board a few miles above town.

A council of war was held. Mr. Smith and Mr. Bell thought nothing further could be done, but Mr. Cannon of Jeffersonville, whose energy and promptness cannot be praised too highly, determined to make one more effort; and as the men were more than ready, the Adelaide was put about again and ran down close by the town, and anchored out in the river, while Mr. Cannon and Mr. Gregg of *The N. A. Tribune* went over in a skiff. Mr. C. told them that the honor of our State had been trampled upon; that they had a large (?) force before the town; that they would blow up the old jail and everything else unless satisfactory terms were made at once. A meeting of the citizens was held in the Court-house, and a committee appointed to confer with the Indianians. Messrs. Cannon, Austen and Gregg were sent from our side. As a preliminary condition, the Adelaide withdrew, though not till she got on board a good supply of bread, cheese, crackers, &c., from the beleaguered town.

The following is the treaty entered into by the conflicting powers: Major Bell was to be brought in immediately, a hearing before a justice was to be had, and held to a small bail, whose bonds responsible men would fill, so that he could return to New Albany by the next boat; a petition was to be immediately made out by the citizens, asking Gov. Morehead of Kentucky to quash the proceedings against the Bell family.

It is to be hoped that Gov. Morehead will grant the petition, and this unfortunate difficulty will be settled. The officers of the ferry-boat who hurried her over with Bell, when he was taken at New Albany, have been held to bail in $500 each. Gov. Willard stated that he would send a requisition to Gov. Morehead for the policemen who kidnapped Mr. Bell, as soon as their names could be procured. This has been done, and we hope that prompt justice may be administered.

From The New Albany (Ind.) Ledger.

Horace Bell reached here about 9 o'clock yesterday evening. His bail was fixed by the examining magistrates in Brandenburg at $750, which was given by citizens of that place, when Bell was released, and, in company with some of his Indiana friends, came up on the first boat. As soon as his arrival became known, a large crowd gathered together, and insisted upon his going to the theatre at Woodward Hall, where he was brought upon the stage, and made a few remarks, though evidently laboring under great embarrassment. The play was "Horace Bell," in which Miss Denin performed the part of the hero. We are assured that Mr. Bell's appearance upon the stage was entirely repugnant to his feelings, but that he was in a measure forced to it by the importunities of the crowd, by whom he was vociferously cheered.

We presume no piece of intelligence could have been more unwelcome to the Brandenburgers than the news of the arrest of Bell, and his arrival among them. They were in the fix of the officer who drew an elephant in a lottery. They had got him, but where were they to keep him, and what were they to do with him? They put him in jail, it is true, but, fearing that would not hold him, they took him out, and hid him in the brush away out in the "Barrens." They were heartily sick of the whole Bell business, and were glad to get rid of Horace by admitting him to a nominal bail and giving the bonds themselves. We presume the case will never be brought to trial, and that the Brandenburg people don't want it tried.

Circumstances have given Mr. Horace Bell a great deal of notoriety, but we have no idea that he will permit himself to be very extensively "lionized." He is undoubtedly as brave as Julius Cæsar, as well as a true son and brother. True merit, such as his, is proverbially modest, and Mr. Bell, his friends tells us, has no wish to keep himself prominently before the public. His act was one which most men will commend, instead of regarding it as one deserving of punishment. It was so regarded by our citizens who took so active a part in procuring his liberation. The active interference of his friends has procured Mr. Bell his liberty, not by violence, but an appeal to that innate love of justice and right, which we hope and believe animates the breasts alike of Indianians and Kentuckians.

It is possible that we have not yet seen the end of this case; but whatever further steps may be taken, on either side of the Ohio, we hope they may be taken in strict conformity with law. Unquestionably the men who forcibly abducted Bell are deserving of the severest punishment. *Their* motive was not to uphold the law, neither were they animated by filial or fraternal love. It was simply to get hold of the few dollars which had been offered for the delivery of Bell in Kentucky. There is nothing about *their* offence which makes it excusable, and they are deserving of all the punishment which the law prescribes for such offences as that of which they are guilty.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, NOVEMBER 13, 1858.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the Anti-Slavery Standard*, 138 *Nassau street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti-Slavery Standard*, 138 *Nassau street, New York.*"

TO DONORS.

THOSE who have made pledges to the American Anti-Slavery Society, and those who intend, whether pledged or not, to do something in aid of its operations the current year, are reminded that this season is the time when such aid is most needed. Such Donations will be gladly received and promptly acknowledged either by Francis Jackson, Boston, or S. H. Gay, New York.

SEWARD AND DOUGLAS.

THE Elections which have just ended in several of the Free States—in all, indeed, about which there was any doubt—are among the most important ones ever held in the country. They are important as settling the question of the candidates for the next Presidential election, but vastly more so as indications of the change which has been taking place in men's minds, that change which always goes before revolution. Mr. Seward and Judge Douglas have respectively won their spurs against the great tournament of 1860, when they will encounter each other in the lists to decide which shall be the Chief of the Republic for the next four years. Neither the Republicans nor the Democrats can afford to venture on any other candidates. Mr. Seward going into the next Convention with thirty-five votes in his hand, and with enough at his beck to give him a fair chance of victory, cannot be sent out of it empty of the nomination. So Judge Douglas, after triumphing over all the armies of the Administration, with the President leading them on in person, and victorious at the same time over the Republicans, stands in a position to dictate terms to all wings of the *soi disant* Democracy. It must be content to choose between the hope of success with him and the certainty of defeat with anybody else. And, in such case, it needs no ghost to come from the grave to tell what the party will do. Already, the slaveholders are deserting the President, after he has stained his hands with blood and his soul with infamy to conciliate them, and are trooping over to his rival, whom he hates with a hatred which only baffled ambition can feel. We imagine that for the next two winters the *levees* of Judge Douglas will be more thronged by expectant Democrats, of all sections, than those of the President, and that his lightest word will have more weight with the party than the heaviest Message that can issue from the White House.

For ourselves, as interested spectators of the conflict, we are glad that the next struggle for the Presidency is to be between *men* and not between *platforms*. There is no need of any platform to define where either Douglas or Seward stands. They are both of them their own platforms and can be seen and read of all men. It is a sign of progress that this is so, and that the ideas of which the election is to be but the conflict are to be incarnated in living men and not spun out into strings of resolutions and made into a net to catch the weaker sort, but which the strong and resolute can break through at their will. The days of the Harrisons and the Polks, the Taylors, the Pierces and the Fremonts are over. At least, we hope so, and that men are henceforth to be selected for candidates, or to take the position without selection, because they are known and not because they are unknown. We think this is a step in the right direction and will lead on to those direct conflicts between the two warring principles of our polity, which must be fierce and must be long, but which we believe can have but one issue. Such a revolution as the one which will first make the slave States subordinate to the free, and which can have no other end than the abolition of slavery itself, cannot be accomplished in a moment, although its final triumph may seem to come to pass in the twinkling of an eye. But any one old enough to remember the state of [illegible] enough to compare it with the present state of public intelligence and sensibility as to slavery, far enough as that may be from what it should be, cannot fail to see how gradually that change has been brought about. It has come, however, and it needs only continued and increasing effort to secure that clearer view of duty and more resolute purpose to do it, which will finally take the form of Abolition. Finally, but not yet, and not soon.

This interesting point of time has been made more noteworthy by two remarkable speeches, which imply much more than meets the ear. We allude, of course, to Mr. Seward's at Rochester and Mr. Hammond's at Barnwell, S. C. The first was printed in our paper of last week and is familiar to all our readers. In it he speaks of the significance of the fact that there are twenty Senators and a hundred Representatives at Washington who "proclaim boldly to-day sentiments and opinions, and principles of freedom, which hardly so many men, even in this free State, dared to utter in their own homes, twenty years ago." This is rather a strong statement as to the number who dared talk thus boldly about slavery at the North twenty years ago, but it will pass well enough as a rhetorical statement. But it is a still more significant thing that the leader of a great party, on the eve of an election most momentous as to his own prospects, one which was to decide whether the object of his ambitious hopes should be offered to him in 1860, or indefinitely, and perhaps forever withheld from his grasp, we say that it is far more significant that such a man should make such a speech at such a time. For Mr. Seward is no hot-headed enthusiast, and he does not utter words without first weighing and measuring them. He has no ambition for the crown of the martyr, and does not intend to sacrifice his hopes for a chimera. And yet he tells the nation, at such a moment, that Slavery and Liberty cannot coëxist in the same country, and declares that it is "the failure to apprehend this great truth that induces so many unsuccessful attempts at final compromise between the Free and Slave States, and it is the existence of this great fact that renders all such pretended compromises, when made, vain and ephemeral." Garrison was not mobbed in 1835, nor Lovejoy shot in 1837, nor Pennsylvania Hall burnt in 1838, on any greater provocation than this speech made by an aspirant to the Presidency as a measure to promote his nomination and election! Verily, the world does move.

It was a bold move and one that showed him to be master of the situation. His Republican allies evidently shrink from the responsibilities he is forcing upon them. But they must accept them, because it is for him to lay out the method of the campaign he is to lead. He clearly saw that it was necessary to put the Republican party on a broader foundation than that razor's-edge it ground down for itself at Philadelphia two years ago. He is one of the few political leaders who have the wise sagacity to see that men are moved by something higher than their selfish interests. He sees that it is the Higher Law that must inform any Movement which is to dethrone the Lower Law from the sovereignty it has usurped over the nation. It is this that distinguishes the statesman from the politician, and marks the difference between a man competent to direct the destinies of an empire from one capable of managing the prejudices of a mob. It is a fact, which few political leaders recognize, that men are not governed, in public matters, so much by their interests as by their passions and their opinions. And hence the frequent failures of parties attempting to reform the huge abuses of our polity. The near approach which the Republican party made to success in 1856 was owing to the fact that the great mass of its members believed that it stood for much more than its orators and editors would allow. They believed that it looked a long way beyond the simple question of whether slavery should be forced upon Kansas against her will. Mr. Seward's boldness at this juncture has saved, as we believe, the Republican party from disintegration and ruin. He secures for it the great body of honest men who care nothing for it except as an instrumentality which they believe can be made mighty not only for the temporary check, but for the ultimate overthrow of slavery, who would have deserted it had the platform undergone a further paring-down at the next Convention, while the camp-followers who adhere to it in the hope of what they can pick up after a victory will hang on to it still by the attraction of possible plunder. He has furnished it with the only platform from which they can act with any hope of success, and that on his own responsibility.

It is thus that Mr. Seward declares the principles on which the next campaign is to be fought. Mr. Douglas has made his equally unequivocal and distinct. He goes for everything that Slavery has ever asked for, excepting permission to force itself upon a population which abhorred it. In every other particular, he is all that the most rampant slaveholder could desire. And the other speech to which we have alluded, that of Senator Hammond, of South Carolina,* is a sign that the South is getting ready to support him. Mr. Hammond gives up everything that Mr. Douglas rejects, and, with scarcely the mention of his name, his whole speech tends to direct men's minds to him and the Democracy he will lead, as the only sufficient protection of slavery. In this he is wise; and if the rest of the slaveholders are wise, too, they will follow his lead. And so the battle will be joined more directly on the Slavery issue than any that has been fought yet. We think that Mr. Seward has put the conflict on the only grounds upon which his party has a chance of success. But we are by no means confident that the chance will turn in its favor. He speaks of the doubts which many faint-hearted men feel of the possibility of beating the Democratic or Slavocratic party of the country. Such doubts and fears are entertained by great numbers and palsy their willing hands. They spring, naturally enough, from the education the mind of the nation has been receiving for the last fifty years and more. It requires a strong effort to overcome the hereditary influence which the Slave Power has fastened on the mind and heart of the people. It is so with every tyrannical and oligarchical power which has grown with the growth and strengthened with the strength of any nation. It takes years of effort and struggle to throw off the spell with which it binds men's souls. It is because it has been partially broken that the resistance which has been made to the Slave Power has been made manifest. It will be at last shattered entirely, we have faith to believe; but we do not think it can be in 1860, and perhaps not for many a Presidential Olympiad afterwards. That this change has been mainly generated outside of politics we think is demonstrable, not to say self-evident. Its manifestation there is only because that is the readiest way by which men can seek relief. But on this part of our topic we cannot enter at the end of an article. We shall have abundant occasion to free our minds on this subject hereafter.

* We shall publish the more important parts of this speech next week.

TROUBLES OF THE SLAVEHOLDERS.

THE oft-repeated affirmation of the slaveholders, that the slaves are contented and happy, is contradicted in our columns this week by evidence which *they* at least will not undertake to impeach. Read, in the Pro-slavery columns, the proceedings of the Convention of Slaveholders lately held at Cambridge, Md., to check the unfortunate propensity of their slaves to exchange the delights of bondage for the miseries of freedom; also the complaints of the New Orleans *Picayune* on account of the same propensity of the slaves in that city. The operations of the Underground Railroad on the Maryland border, within the last few years, have been so extensive that in some neighborhoods nearly the whole slave population have made their escape, and this Convention is the result of a general panic on the part of the owners of this species of property. The fugacious disposition of the slaves, it will be seen, is attributed, not to the love of freedom existing in their own souls, but entirely to outside interference—to the seductive power of abolition emissaries from the North, aided by the free negroes! The slaveholders often tell us that the latter class are utterly wretched, while the slaves are well provided for; and yet, strange to say, while the slaves run away from happiness by scores and hundreds, we never hear of any of the poor miserable *free* blacks exchanging the wretchedness of their condition for the security and peace which slavery proffers. How this reversal of the law of self-interest in both bond and free is to be accounted for, the slaveholders, we apprehend, will find it difficult, on their [illegible] Convention (F. W. Thomas, Esq.), apparently unconscious of any contradiction between his words and the facts that stared him in the face, "compared the condition of the free negro at the North with that of the slave at the South," contending that the latter "was happy, contented and cared for in youth and age, while the former was a friendless outcast, enabled to eke out a miserable existence in the days of youth and strength, to be finally closed in the poor-house." If this is so, why are not the cars of the Underground Railroad filled with passengers from the North, eager to avail themselves of the happiness, contentment and security of bondage?

By what means do the Maryland patriarchs propose to check the locomotive propensities of the slaves? *By enslaving the free blacks!* This proposition, let it be observed, is made, not in South Carolina or Georgia, but in Maryland, on the borders of Pennsylvania, where it has been supposed that the slaveholders were almost ready to strike the chains from their boudmen. It is made, too, by the most influential citizens of the State, who have actually gone so far as to summon a State Convention to carry the plan into effect.

The Methodist Church (North) is influential in this part of Maryland. See now whether the ministers and leading laymen of that Church, of whose anti-slavery sympathies and principles the *Christian Advocate and Journal* has so often assured us, venture to protest against this infernal scheme for enslaving or expatriating the free blacks.

We do not believe that the measures adopted by the Cambridge Convention will interpose any permanent check to the escape of slaves. Increased vigilance on the part of the masters may diminish for a time the number of travellers toward the North star, but the slaves, in whose bosoms the fire of liberty is inextinguishable, will be stimulated thereby to greater caution in executing their plans of escape, and the Underground Railroad will continue to flourish in spite of the machinations of its enemies. The slaveholders may fume and rave to their hearts' content, but they cannot smother the desire for freedom in the bosoms of the slaves, nor deter the friends of humanity from giving them aid and comfort in their efforts to reach a land of liberty.

MR. BLEBY AND THE METHODISTS.

THE Boston *Zion's Herald* of the present week contains the following notice of the Rev. Henry Bleby, in which, it will be seen, the editor refers, incidentally, to the remarks we lately made respecting the want of interest exhibited by "Methodists generally," and especially by those of New York, in that gentleman's movements:

REV. HENRY BLEBY.

Rev. Mr. Bleby, missionary at Barbadoes, W. I., left Boston, for his home, last week. His visit to this country has been the means of great good. For a long time a kind of standing argument against the immediate emancipation of slaves in this country has been a triumphant reference to the assumed degradation of the emancipated blacks of the British West Indies. Instead of sorrow, such as a true philanthropist would feel if those blacks were indeed injured by freedom, presenting no alternative but barbarism or wretched slavery, these slavery defenders would point exultingly to their fancy pictures of the miserable West Indies, rapidly sinking into worse than Ethiopian darkness and imbecility. True, occasionally a voice was raised against these representations, letters from eye-witnesses of a far different character were written, but the current was not changed.

At this juncture Rev. Mr. Bleby landed at Boston, without the slightest intention of advocating the cause of his parishioners, but simply to spend a few weeks of the summer in New England. Calling at our office, we were soon interested in his replies to questions on the subject, and immediately proposed to him that he would do our community a great favor by presenting in public the facts in his possession.

THE ANTI SLAVERY STANDARD, published in New York, states that "Methodists generally have not manifested the slightest interest in him or his movements." We are astonished at such a statement, and can but believe that THE STANDARD has made the very common mistake of judging of the whole world by a very limited observation. It asserts that though Dr. Stevens signed a letter, with others, inviting Mr. Bleby to speak in New York, yet that the *Christian Advocate* contained not a single line commending Mr. Bleby as worthy of a hearing. If that is the fact, it is nevertheless a small basis to ground the assertion upon that "Methodists have not manifested the slightest interest in him or his movements."

The fact is, that we personally, in connection with a friend, suggested to Bro. Bleby to address our congregations on the condition of the blacks in the British West Indies, and that our people would be glad to aid him in establishing his schools; and after he had spoken in some of our churches, and arrangements were made to speak in many more, we advised him to attend the anniversary of the Massachusetts Anti-Slavery Society, and, if invited, to speak, and extended to Bro. Bleby all the courtesy and interest in our power.

We are glad that he succeeded so well in obtaining contributions, though that was only a subordinate purpose in his unexpected labors among us. He carries with him more than a thousand dollars, nearly half of which was contributed in Canada, and the rest principally in New England. With this, and other funds contributed by his own people, he proposes to found two schools, one to be called "the Canada School," and the other "the New England School," thus perpetuating a remembrance of the interest expressed in his cause by the contributors.

These small sums are but a slight remuneration for the benefit conferred upon us by the timely and intelligent and gratifying statements of facts made by Mr. Bleby. We are assured that the colored inhabitants of Jamaica and the British West Indies generally are more orderly, moral, religious and prosperous in every sense, since than before emancipation; that the landed property has increased in price, the agricultural and mechanical products of their industry are more varied and valuable, and that the indications of contentment are multiplied. We thank him for the testimony, are cheered by the facts, and gather fresh confidence from them in the belief that human slavery not only violates the law of right, but inevitably militates against the true prosperity of both master and slave.

We copy these statements with pleasure, and gladly give credit to the Methodists of New England for all that they did to aid Mr. Bleby's object, and give him a hearing in his capacity of an eye-witness to the beneficent workings of emancipation in the West Indies. But we cannot place to the credit of "Methodists generally" what was done by a few individuals in New England. Still less can we, on that account, excuse the coldness and indifference of the Methodists in this great commercial city, the seat of the Church's patronage and power. We cannot help thinking that *Zion's Herald* would have done itself more credit if, instead of cavilling at our sufficiently gentle rebuke of New York Methodists and of the "great official" of the Church for their delinquencies in this matter, it had ventured to give expression to the feelings of regret and shame which the knowledge of those delinquences was certainly fitted to excite in the editor's mind.

THE DOUGLAS PLATFORM.

THAT the Southern leaders have determined to abandon the Administration to the fate which its Kansas policy is surely bringing upon it, and to fight the Presidential battle of 1860 under the leadership of Stephen A. Douglas, must be apparent to every intelligent observer of political events. Such being the fact, it will be well to keep constantly in mind the platform upon which Mr. Douglas, as the accepted leader of the Slavocracy, has placed himself. *The* (Richmond) *South*, which is about to be removed to Washington and united with *The States*—the admitted organ of the "little giant"—lays down its several planks as follows:

1. Judge Douglas affirms the original and essential inferiority of the negro.

2. He denies that the negro was intended to be embraced within the abstractions of the Declaration of Independence, and asserts that the right of freedom and equality was predicated only of the dominant race of white men.

3. He denies the privileges of citizenship to the negro.

4. He affirms the compatibility of a confederacy of free and slave States, and the possibility of their harmonious coëxistence under a common Constitution.

5. He affirms the absolute sovereignty of the States in respect of their domestic institutions, and denies the authority of the Federal Government to discriminate against the interests of slavery.

6. He inculcates a policy of non-intervention, as between the free and the slaveholding States, as well as between the latter and the Federal Government.

7. He supports the decision of the Supreme Court, and asserts for slavery the right of colonization in the Territories.

8. He upholds all the guarantees of the Federal Constitution in respect to the rights of the South.

9. He maintains the dignity and independence of the Senatorial function against the encroachments of Executive usurpation.

10. He protests his opposition to Black Republicanism at every point and upon every principle.

11. He pledges himself to fidelity to the organization, principles and nominees of the Democratic party.

Having thus, with at least semi-official authority, stated "those essential principles of political philosophy by which Judge Douglas proposes to determine his future conduct," *The South* pertinently says:

"From this summary of the principles enounced in Judge Douglas's exposition of his opinions it is obvious that, whatever his aberration in respect of past issues, he is sound on the philosophy of negro slavery, and is correct in his view of the relations between the States and the Federal Government. He may safely defy his enemies to exhibit another Northern man with a profession of faith more acceptable to the South."

[illegible] won in the recent elections were achieved by the aid of Democrats in full sympathy with Douglas, and who, under this new organization of the Democratic party, will probably hasten back to the fold, leaving their Republican allies in Pennsylvania, New Jersey, Indiana and other States in a minority. J. W. Forney was willing to aid the Republicans in breaking down Mr. Buchanan in Pennsylvania, but he has doubtless aimed from the start to effect a reorganization of the Democratic party under the lead of Douglas, and thus to control the vote of the State in the canvass of 1860. His prospect of success in this scheme is at present very good, especially in view of the fact that some of the leaders of the Republican party have been endeavoring for some time past to set aside or greatly modify its anti-slavery principles—thus virtually putting it upon ground differing scarcely at all, so far as slavery is concerned, from that occupied by the Douglas Democracy. The *Evening Post* sees the danger from this source, and thus warns its friends against it:

"The late elections have done a great deal to consolidate and define the Republican party, and to give it an appropriate position as a permanent party, and as the only organization which can combine the opposition with any hope of success. We now see clearly that the question of the extension and supremacy of slavery is the great question, that it is the sole proverbial issue on which the nation is divided. It is, therefore, easy to determine the general policy of the Republican leaders, if they expect to succeed at the Presidential election in 1860.

"With Douglas as the standard-bearer on the other side, with the entire South united in his support, and the prestige of his late remarkable success against such odds in Illinois, and the known sympathy with his struggle of so many whose coöperation has been proved to be essential to the recent triumph of the opposition, it is evident that the scale will turn in 1860 on the ability of either party to secure the support of the anti-Lecompton Democrats. If Douglas can win them all back to the Democratic party, he is just as sure to be elected as Buchanan was by the same votes.

"But it will not be perfectly easy for him to win them all back. They have broken the cords of the party. They have acted boldly and resolutely against the demands of the slaveholders. They have had their eyes opened, at least in some degree, to see the evils of the sectional and aristocratical domination by which the country and the Democratic party is directed. Douglas's policy is to be hereafter eminently pro-slavery. It will be reasonably natural that they should have the same experience with the rest of us, and become more and more sensible of the evil, and more and more disgusted with the rule of slavery. And this will be the certain result, just in proportion as the public attention continues to be fixed upon this question, and is not suffered to be drawn off to other questions, in regard to which they might sympathize more with the Douglas party than with the opposition. Let the Republican leaders not suffer themselves to take such a course as will be likely to drive off the honest and patriotic citizens whose hearts are with us on the essential issues, and whose votes are necessary to our success."

The *Daily Times* of this city has been supposed to stand ready to make itself a Douglas organ just as soon as its cat-footed editor could satisfy himself that the metamorphosis would pay. It now "stands shivering on the brink," fearing to "launch away." In such circumstances its vaticinations may be instructive. In a recent article, after copying the Douglas platform as defined by *The South*, it says: "Now we should like to know upon which of these principles any great political party stands ready to take issue with Judge Douglas in a national canvass?" And thus it goes on:

"The first three relate to the negro—his essential character, his political position and his right to citizenship. We can very well understand that, as a matter of individual opinion, men may differ from Judge Douglas in regard to the negro—but what party will adopt the negro as the essential element of its political platform? Not the Republicans, certainly, for they have uniformly and most emphatically repudiated the idea that they had anything whatever to do with negroes or negro rights. Even in the heated canvass of 1856, they resented the imputation of proposing to legislate for the negro, and declared, always and everywhere, that they aimed at the good of the *white men* of the country, and had nothing to do with negroes North or South—slave or free. We do not believe they intend to change their ground. And we are quite certain that, if they do, they will not be sustained by any considerable portion of the people of the Northern States. Senator Hammond, in our judgment, was quite right in saying that the North was not prepared to sacrifice or subordinate the interests of the nation to an ab

DR. CHEEVER AND THE INDEPENDENT.

THE following communication having been denied a place in *The Independent*, we very cheerfully comply with the author's request that it should appear in THE STANDARD. The compromising policy of *The Independent*, and the unfairness it has displayed toward Dr. Cheever, must, we think, excite the displeasure of not a few of its readers.

To the Editors of The Independent.

GENTLEMEN: In your paper of Oct. 14th you have published an editorial containing a most unwarrantable attack upon Dr. Cheever, which you seem to present as an offset against his remarks on the sanction of slavery by the American Board of Foreign Missions. I do not pretend to understand the precise relation which subsists between the Editors of *The Independent* and its correspondents, nor will I undertake to decide how far an assault of this kind, from an anonymous battery, upon a known and "valued" contributor, may be a violation of delicacy, or courtesy, or equity. But I should certainly imagine that the bold, manly, honest and disinterested course which Dr. Cheever has pursued with reference to American slavery should have endeared him to every lover of freedom, and that his brethren in the ministry, and those of his own body especially, so far from assailing him with offensive personalities, should watch over his reputation with jealous care, particularly as it is well known that, in all his discussions of this subject, his uniform practice has been to deal with *principles, and not with men.*

The editorial to which I refer sets out with the announcement that wide liberty is given to contributors and correspondents in the expression of their opinions, and then, after stating that this liberty has its limits, it proceeds abruptly to the attack, as follows:

"Probably there is no practical question whatever on which our opinions and those of our valued contributor 'C.' would be exactly coincident. His manner of judging upon and dealing with concrete questions is so well understood, that most readers are in little danger of being harmed by too much sympathy with his errors, when he happens to overleap, on one side or the other, those boundaries which inclose the simple truth."

The object of this paragraph, undoubtedly, is to disparage the judgment of Dr. Cheever upon questions of a practical nature; and we can easily imagine with what infinite delight the enemies of truth and freedom would hail this morsel of scandal, and especially how eagerly the poor famished *Observer* and *Journal of Commerce* would swallow the crumb thus unexpectedly thrown from the master's table. Now, if Dr. Cheever had been a mere speculative theologian, devoting himself to the elucidation of abstruse, metaphysical dogmas, or if he had been a wild theorist, an advocate of every new error, a fanatic, a transcendentalist, a destructionist, or if he had been accused of heresy, or even suspected of it, by the denomination to which he belongs, then, perhaps, the charge of inability to deal with practical subjects would not have been a matter of such deep surprise. But this well-known divine has been preëminently a *practical man.* He has been foremost in discussing all the great questions of the day. Holding on with death-like tenacity to the fundamental and essential principles of God's Word, and planting himself immovably upon its supreme and sovereign authority, for more than twenty years he has stood before this nation and the world as a bold, uncompromising and effective champion of truth and righteousness. His gallant onslaught, at the outset of his career, upon that insidious system which has so seriously undermined the faith of New England, and his signal triumph, are well known. Then he entered the lists in the great battle of Temperance, and huge distilleries, with gigantic powers of mischief and death (not "windmills"), felt his tremendous blows. Then came the question of Capital Punishment, and sickly sentimentalism, in the garb of mercy, plead the cause of murder against its innocent victims, and demanded that the law of God, "who so sheddeth man's blood, by man shall his blood be shed," should be disregarded and set aside. Again our champion is in the field, and the law of God is vindicated and sustained. Then, when the Romanists and their co-workers, under the lead of Archbishop Hughes, raised a clamor against the Bible in our Common Schools, Dr. Cheever took up this subject also in a series of discourses, published immediately by the Messrs. Carter in this city, under the title of "The Right of the Bible in our Public Schools." This was a most successful effort, and the volume is still doing a good work. Not a few remember likewise, with deep interest, Dr. Cheever's public lectures on the "Hierarchical Despotism," also published immediately in a volume. I need not speak of other efforts, particularly on the Sabbath question, nor of the ability displayed in these various encounters. It is more apposite to my present purpose to remind you that on all these practical subjects Dr. Cheever has carried the *intelligence* and the *piety* of the nation with him; and if you, gentlemen, do essentially dissent from him, you dissent from the judgment of the great body of orthodox Churches in our land. The editorial proceeds:

"Especially is all this true when our correspondent delivers himself on any practical question connected with slavery. Nobody will be likely to regard us as holding all his opinions. We are known to abhor and condemn American slavery as an *unjust and impious thing.* So does he. *We hold that slavery ought to be abolished, and that all patriotic and Christian men, in their various places, and with their various means of influence, ought to coöperate to that end, relying on God's almighty help.* So does he; at least we wholly misunderstand him if he does not. But farther than this we dare not profess to agree with him. If he should set forth a definition of slavery, probably we could not accept it without qualification or correction. If he should undertake to say how slavery may be justly and wisely abolished, nothing is more likely than that we should regard his prescription as unwise, and therefore unjust. If he should undertake to say what practical measures ought to be employed against slavery by Christian men in any of the slaveholding States, it is not at all likely that his proposals would commend themselves to our judgment."

The greater portion of this extract is entirely irrelevant. The hypothetical points are evidently raised for the purpose of creating a prejudice against the object of your assault, and withdrawing attention from the real subject at issue. Dr. Cheever has given no arbitrary definition of slavery. He has not undertaken to say how slavery may be justly and wisely abolished. He has not undertaken to say what practical measures ought to be employed against slavery by Christian men in any of the slaveholding States. Upon what principles of just criticism or Christian ethics do you presume to anticipate his opinions, prejudge and condemn them?

You say that you abhor and condemn American slavery as an *unjust and impious thing*, and, in vindication of the American Board, you quote the following testimony, put forth by that body, at Brooklyn, in 1845:

"We do not deem it necessary to discuss the general subject of slavery as it exists in these United States, or to enlarge on the *wickedness of the system, or on the disastrous moral and social influences* which slavery exerts upon the less enlightened and civilized communities where the missionaries of this Board are laboring. On these points there is probably, among the members of the Board and its friends, little difference of opinion."

Dr. Cheever entirely agrees with you and the American Board in the views here expressed respecting the moral character of American slavery. He heartily subscribes to your verdict that it is an unjust and impious thing. There is a most perfect coincidence between him and the Board in regard to its wickedness and to the disastrous moral and social influences which it exerts upon the partially enlightened and half civilized Indian tribes. But farther than this he dares not profess to agree with you. He dares not attempt to justify slavery "in the concrete," while denouncing it "in the abstract," or to apologize for its allowance in the Christian Church under the plea of necessity or inexpediency. Dr. Cheever demands that the condemning light of God's word be poured upon slavery as sin, and that it be treated by the American Board just as other sins of drunkenness, idolatry, polygamy, are treated, and that it be kept out of the Churches. Dr. Cheever demands that the gospel of Christ be proclaimed against it. His judgment has become so warped by familiarity with the "wealth of malediction which his biblical studies draw from the old Prophets, as from an inexhaustible treasury," and with the pure and beautiful morality of the gospel as taught by Christ and his apostles, that he cannot understand how it is that men who approve of this unjust and impious thing, and who maintain this system of wickedness, so disastrous in its moral and social effects, may be lawfully admitted as members of the Christian Church. This is the simple issue. Among certain Indian tribes, under the auspices of the American Board, Churches have been formed which freely admit to membership those who habitually practise what you and the Board pronounce to be a *grievous wickedness. Would the Board apply the same rule to any other sin?* If an applicant for admission had stolen a sheep from his neighbor, and had not repented and made restitution, would they receive him? No! But he might have stolen *his neighbor's child*—he might have branded it as his chattel, with the design of using it for his selfish purposes—and, fresh from that deed of darkness, still holding his victim with unrelenting grasp, they would give him, unhesitatingly, the right hand of fellowship, and welcome him, as a true disciple of Christ, to all the privileges of His house, provided only he should assure them, with pious air, that he did it "under justificatory circumstances, and with a good intention." How much is a child better than a sheep? It needs not the clear mind of Dr. Cheever to perceive hypocrisy so glaring, and a betrayal of Christ so barefaced and shameless.

And now, gentlemen of *The Independent*, allow me to inquire what *is* your creed on this subject, and by what name will you be designated? A few months ago, I read an editorial in your paper vindicating a certain party in the Tract Society from the charge of abolitionism, in the course of which it was sneeringly asked, is Dr. Tyng an Abolitionist? Is Judge Jessup an Abolitionist? Is Dr. Gordon an Abolitionist? Nevertheless you now declare that *slavery ought to be abolished.* Permit me, then, with all seriousness, yea, with deep earnestness as in the sight of God, to put the question to you, Is Dr. Bacon an Abolitionist? Is Dr. Storrs an Abolitionist? Is Dr. Thompson an Abolitionist? Are you willing to assume this honorable name? Are you willing, for the sake of Christ, to declare yourselves in right earnest on the side of the poor, the outcast and downtrodden? Are you willing to lay aside every consideration of selfish expediency and mere worldly wisdom, and, "in your various places, and with your various means of influence," labor to undo the heavy burdens and strike off the fetters of the slave? Are you willing, in your prayers before the great congregation, as well as in the closet, to remember those that are in bonds, *as bound with them?* Are you willing, in your pulpits and on the Sabbath day, and with the frequency and emphasis which the subject and the crisis require, to proclaim the precepts of God's word, and all its burning denunciations against oppression? Are you willing, "as patriotic and Christian men," to take the Bible in one hand, and that great charter of freedom, the Constitution of your country, in the other, and, in the name of God, and of the Fathers, demand that slavery in this land shall cease at once, and forever? O, if you, gentlemen, and every clergyman in these Northern States, would thus, in the words of the dying Tyng, stand up for Jesus, what a glorious victory would be achieved by the power of His truth, at which infidelity would fall back aghast, while the Church on earth, and the Church in heaven, and all the sons of God, would shout for joy!

A FRIEND OF FREEDOM.

POLITICS.

Iowa is now Republican in every department, with a clean representation in both Houses of Congress—Grimes, already elected, taking the place of Jones in the United States Senate after the 4th of March.

The majority for the Republican State ticket in this State is about 20,000. Gerrit Smith's vote, it is supposed, falls considerably short of 10,000. Of the 7,574 votes cast in the County in which he resides (Madison) he received 629. In Smithfield, his own township, his vote was 118 to 110 for Morgan and 42 for Parker.

The New York *Times*, under the heading "Serious Accident," says:

"The friends of Senator Seward will regret to learn that early on Saturday morning he was, suddenly and without an hour's warning, nominated for the Presidency, by General Webb of the *Courier and Enquirer*. His recovery is doubtful, though when last heard from he was quite as well as could be expected."

The last Legislature of Minnesota, which was Democratic, passed an act that its successor should not assemble in two years, unless called together by Governor Sibley. The returns make it very evident that the Legislature is clearly Republican, which renders it exceedingly probable that Gov. Sibley will never call it together at all; so that the terms of the members elect will come and go with no chance whatever, on their part, to perform any duties.

Gov. McWillie, of Mississippi, in his message to the Legislature, makes a terrible thrust at "Northern fanaticism." Here is an extract, in which he asserts the dignity of the State over which he presides:

"I have also received Legislative resolutions from the States of Massachusetts, Maine and New Hampshire, which are such as you would expect from the fanatical, abolition sources from which they come. I have not acknowledged the receipt of these resolutions, nor will I communicate them to you, unless specially called upon to do so. Those fanatics have no right to expect these offensive, incendiary and treasonable proceedings to be treated with the ordinary comity."

"Byles," the "occasional" Boston correspondent of *The Tribune*, says:

"The Judge Loring question, I trust, is put forever at rest by the general result of the election in Massachusetts. This has been made the chief argument for the removal of Gov. Banks and the defeat of the Republicans, so that this election may be regarded as an appeal to the people on this subject as well as all others. And as they gave Gov. Banks 30,000 more votes than Mr. Beach, and some 50,000, more or less, over Mr. Lawrence, and 16,000 majority over both, and as every Representative and Senator who was in nomination, who voted for the removal, has been reëlected, or nearly so, the Grand Inquest of the People may be considered as having been held, and the verdict '*saved him right!*' entered on the record. And now let us hope that that unfortunately lucky individual will be permitted to enjoy his warm place by Uncle Sam's kitchen fire (which nobody grudges him) without any more grumbling at his being kicked out of Mother Massachusetts' parlor."

The newly elected Governor of New York, in a speech delivered since the election to some of his political friends, who called upon him at his house, took occasion to affirm his love for "our glorious Union" in these terms:

"By the vote of the 2d of November, New York speaks to the nation, and sends a thrill of joy along the electric wires. She speaks for the Union. New York loves and cherishes the Union. She loves it for the benefits and blessings it has conferred on our past history, and for the richer glories and triumphs which lie in the future. She loves the confederation of States, and she loves and respects each member thereof. She will permit no infringement of *her* rights, and she will frown if any is attempted upon other members of the confederacy. She is for freedom, not slavery; and the voice of her true Representatives will utter her sentiments *whenever* and *wherever* the occasion demands it."

Why does every Republican politician deem it necessary to profess allegiance to the Union? Is it not because he instinctively feels that his professions of anti-slavery are incompatible with such allegiance?

Douglas owes his triumph in Illinois to an unfair apportionment law. The Chicago *Tribune* thus states the case:

"The thirty-five Lincoln members of the House represent a larger population than the forty Douglas members; and the eleven Lincoln Senators represent a larger constituency than the fourteen Douglas and Buchanan Senators. In other words, if the State had been apportioned according to the population, the districts carried by the Republicans would have returned *forty-one* Lincoln Representatives and *fourteen* Lincoln Senators, which, of course, would have elected him. In the Republican districts it requires on an average a population of 19,635 inhabitants to elect a Representative, and 58,900 for a Senator, while in the Democratic districts 15,675 for a Representative and 47,100 for a Senator suffices. On a fair apportionment, Douglas would have been beaten seven in the House and three in the Senate. He was elected for the reason that 750 voters in 'Egypt' are an offset to 1,000 in 'Canaan.'"

The Republicans of Illinois complain that leading members of the party in other States gave him aid and comfort. A writer in the Chicago *Tribune* says:

"He made his appeal to the people as the *late ally of the Republicans and Americans*, with Seward on his right and Crittenden on his left hand; and during the campaign he received the sympathy, if not the coöperation, of Greeley, Weed, Wilson, and thousands of lesser lights in the Republican ranks. Gov. Wise and Vice-President Breckinridge took him by the hands and led him on, while Governor Jones and Senator Crittenden pushed behind. Under these circumstances he gained accessions from the Republican and American parties without losing any votes from his own."

The editor of the same paper says:

"The New York *Tribune* contributed more, by its constant puffery of Douglas, to cause the defeat of Lincoln than any other one agency. It has forfeited all claims to the respect or patronage of Republicans in Illinois."

The Washington *Union*, Mr. Buchanan's mouthpiece, does not regard the triumph of Douglas in Illinois as a Democratic victory. It says:

"It is a triumph barren and ignominious; it is a triumph over which the Black Republicans have reason to exult, and do exult, more than the good and true Democracy. * * * We repeat that a victory, won upon a charge of fraud and delinquency of principle, against the Democracy—a victory won upon a platform of doctrines differing but a shade from the plaiform of Buffalo, is not a victory over which we can rejoice, or from which we can expect any advantage or honor to the great party in whose service we labor."

The same paper doubts whether the anti-Lincoln majority in the Legislature is a *Douglas* majority, and says:

"In a letter from a correspondent who had just traversed the whole State, written on the 1st inst., the day before the election, he sets forth the true state of the case: 'I have just retured from a trip through the State. I find that there are a host of good Democrats who will vote for Douglas candidates to beat Lincoln, although they have no confidence in the "Little Giant." The election returns will not, therefore, give a very good indication of his strength. It was the impression among leading Democrats at Springfield that Douglas will not, under any circumstances be returned, even though his friends be in apparent majority in the Legislature. They believe that among them will be found a sufficient number of members elected to beat Lincoln who will refuse to vote for Douglas, and thus prevent the election of either.'"

PERSONAL.

Dr. F. F. Backus, of Rochester, a brother-in-law of Gerrit Smith and of the late James G. Birney, died on the 3d inst., aged 64 years.

The friends of the Rev. Theodore Parker will be glad to learn that he is recovering rapidly from his recent serious indisposition. He is so far convalescent as to be able to walk out, and he will soon resume his public labors.

The Hon. Josiah Quincy, Sr., of Boston, now upwards of 85 years of age, was run over by a hack in Tremont street, in that city, on Monday last. The wheels of the vehicle passed over his body, cutting his head quite severely, and bruising him in several places; but he was, when last heard from, rapidly recovering and likely to be out again in a day or two.

Of Senator Sumner's condition we have this statement in the Boston *Traveller*:

"Letters recently received from Mr. Sumner represent his health as being considerably improved. He writes that the physicians at Aix will probably attribute his improvement to the baths; Dr. Brown-Sequard will think it is the result of the *moxa*, and his friends at home may think that relaxation from labor is the cause; but of the fact that he is much improved in health there is no doubt. He was about leaving Aix for Paris when last heard from."

On the other hand, the New Bedford *Standard* of the same date, the 6th, has the following:

"A gentleman residing in this city, who has recently returned from Europe, where he had access to the best means of information, states that the opinion of the physicians in Paris, who have been consulted in Mr. Sumner's case, is that he will never recover from the effects of the injuries from which he has been suffering for over two years. His mental as well as physical system is much shaken, and, although he may survive for years, there is little probability that he will ever be able to resume the duties of public life."

IRISHMEN IN AMERICA.

IN another column will be found one of several articles lately published in the Dublin *Nation*, by Mr. JAMES HAUGHTON, a faithful Abolitionist of that city, exposing the shameful recreancy of Irishmen in America in respect to slavery. The editor of *The Nation*, it seems, took exceptions to some of Mr. Haughton's statements, denying that Irishmen in the United States were really friendly to slavery. The controversy arrested the attention of Mr. John Mitchel, who, in his paper, *The Southern Citizen*, more than confirms all that Mr. Haughton said, as follows:

"*First:* Every Irishman in the Southern States, without exception, who can afford to buy negroes, straightway buys them.

"*Second:* Some of the largest and most successful planters in the Southern States are born Irishmen; and the finest plantation that has been purchased in America for many years, with 560 negroes upon it, was last winter sold in Louisiana: the purchaser was an Irishman.

"*Third:* Not only is there a large number of Irish-*born* citizens at the South who own slaves; but most of the Southern planters and slaveholders, we are proud to say, are Irish by descent.

"*Fourth:* Our acquaintance with Irish-born citizens at the South is very extensive; and we never met with one of them who is not in favor of reviving the slave trade with Africa; save *one;* and he is a very large slaveholder already, and wants no more.

"*Fifth:* Irish citizens at the North, though they have no personal interest in slavery, almost universally give their votes to let it alone (which is all that is asked of them), because they have no business with it, no responsibility for it; because it exists under the Constitution; by which same Constitution their own rights and liberties exist; and because its enemies have proved themselves to be their enemies."

This witness is true, and *The Nation*, instead of trying to break the force of Mr. Haughton's well-timed rebukes, should, for the sake of humanity and the honor of Ireland, unite with him in denouncing the brazen hypocrisy of those who, after fleeing from oppression in their native land, lend their influence and their votes to sustain slavery in the United States.

MEETINGS IN PENNSYLVANIA.

WM. WELLS BROWN, J. M. MCKIM and ROBERT PURVIS (should health permit) will speak on the subject of slavery, this evening, at 7 o'clock, and to-morrow, at 2 1-2 p. m., at Yardleyville.

ROBERT COLLYER and MARY GREW will attend and address an anti-slavery meeting to be held this evening at New Hope.

J. M. MCKIM will deliver an anti-slavery address at Lionville, Chester County, next Tuesday evening, the 16th inst., at 7 o'clock.

"THE HUMAN FLESH PLATFORM."—Those who flatter themselves that the slaveholders south of Maryland and Virginia have abandoned the purpose of restoring the foreign slave trade are grossly deceived. It may suit the policy of many of the class to conceal their intentions for a time, in order the more effectually to promote the scheme; but we have no doubt whatever that, within a few years, the Slave Power will make an open and desperate effort to blot from the statute-book of the nation the laws by which the importation of slaves from Africa is forbidden under the pains and penalties of piracy. Here is an extract from the Irish renegade, John Mitchel, which may be taken as a sign of what is to come:

"John J. McRae has not only been elected as a member of Congress from Mississippi, to take the place of General Quitman, but has been elected triumphantly—has even, to a wonderful extent, harmonized parties, and all by his plain, straightforward advocacy of the slave trade with Africa. In one county, where the people are almost all Know-Nothings, McRae, a strong Democrat, had almost every vote. Know-Nothingism, they think, is good, but negroes at $100 are better.

"Is not this a matter for Southern politicians to reflect upon? Might not some of them improve their position before the people by saying at once they are for the people buying their hands in the cheapest market?

"In South Carolina, as our Charleston correspondent informs us, Mr. Spratt has been elected to the State Legislature by a very large majority; and Mr. Pettigrew has failed of his election. Well, who is Mr. Spratt? and who is Mr. Pettigrew? Why, the first is a man who desires to give industrious farmers a chance to buy cheap negroes; and the second is the very author of a certain 'Minority Report' laid before the last Legislature, which opposed the importation of cheap negroes. It is true this issue was not expressly made in the South Carolina elections; they are very prudent people in that State; and have notions of policy which we do not pretend to understand. In fact, one of our Charleston correspondents was sharply rebuked by another for saying the revival of the slave trade would be made an issue in those elections. Well, then, perhaps nobody was thinking about the King of Ashantee and his fine cheap fellows all the while; but by some accident a gentleman has been sent to the Legislature who is known to be going there for one sole purpose—to patronize the King of Ashantee.

"For our part, we should prefer that he had been elected *avowedly* for that purpose, like Mr. McRae in Mississippi. Still, one way or the other, this cause of 'the traffic of human flesh' advances and will advance.

"What Southern statesman will next have the pluck to plant himself on the honest human flesh platform? It is the true Democracy, for it will abolish monopoly; it is the best Know-Nothingism, for it will enable Americans to rule America (which the English and French do at present), and, more than all, it is the truest humanity and justice toward both whites and blacks."

LIBERIA AND FRENCH "EMIGRATION."—In justice to the Republic of Liberia we publish the following extract of a letter from President Benson, written Sept. 13, 1858, and addressed to a friend in this city:

"You are at liberty to publish as false, as downright untruths, and that upon the authority and responsibility of the Government of Liberia, the following statements, which have appeared in European and other papers:

"*First:* That the Chief of Cape Mount accompanied Capt. Simon to Monrovia to arrange for the procurement of emigrants.

"*Second:* That the President of Liberia urged Capt. Simon to procure his emigrants within the jurisdiction of this Republic.

"*Third:* That the President or the Government of Liberia became a party to a contract to furnish any emigrants whatever.

"*Fourth:* That $1,564 had been received by this Government as passport money.

"*Fifth:* That the emigrants were procured under the immediate superintendence or by the agency of this Government.

"*Sixth:* That any of the emigrants were Americo-Liberians, or persons of color from the United States, or their descendants.

"Sir, there is not a particle of truth in any of those assertions. I can prove them all to be downright falsehoods by more than a hundred living witnesses, and abundant documentary evidence. Capt. Simon of the Regina Cœli paid nothing to this Government but the usual tonnage duties of the vessel, and the *ad valorem* duties on such merchandise as he expected to land within the jurisdiction of this Republic, all of which, comprising every cent ever paid to this Government, amounted to only $369, as the books of the Custom-house will show. Not the first penny was ever paid by him to this Government for passports, and well he knew it."

THE TWENTY-FIFTH NATIONAL ANTI-SLAVERY-SUBSCRIPTION ANNIVERSARY.

THE undersigned, who have, for so many years, done what they could to promote the ANTI-SLAVERY CAUSE, financially and otherwise, through the medium of the AMERICAN ANTI-SLAVERY SOCIETY, will, as usual, hold their (twenty-fifth) Anniversary at the close of the year, with the same purpose of still further strengthening the beneficial influences of that Society, moral, religious and political, for the extinction of slavery.

At the beginning, before the principles of the cause were understood, we could not, with the slightest hope of success, ask of the public, whose affair it is no less than our own, direct contributions of money. We therefore devised an Annual Bazaar for the sale of contributions of articles; and it afforded an opportunity of great usefulness, both financial and social, to the cause.

But the changed state of the public mind now suggests greater directness in the method and increase in the usefulness of this anniversary; and we propose, this year, to give our usual sums and take up our accustomed collections by direct cash subscription; and we entreat the friends, both at home and abroad, who have been wont to coöperate with us, to do the same, nothing doubting the result will much exceed the sum ($3,000) raised last year.

To our Southern friends we present this prospect with increased hope of their coöperation in consequence. For, as none better than they know what slavery and the daily increasing risks of its tenure are, so none have a deeper concern in seeking the most effectual means of putting an end to this common sin and suffering of our native land.

The money we have annually raised has been hitherto employed to sustain the NATIONAL ANTI-SLAVERY STANDARD, the organ of the American Anti-Slavery Society. But, following the recent indication of the Executive Committee, in making individual efforts to place that paper on a self-supporting subscription basis, we shall enable them to devote the result of our *joint* financial effort to sustain eloquent and faithful lecturers, now so much needed, and in far greater numbers than heretofore.

By this plan we may accomplish double the amount of service to our cause, and thus furnish its friends and our own with a two-fold motive to continue and increase their contributions.

No words from us at this late day are needed to stimulate a *prudent* generosity by description of all the means that go to change the mind and the heart of a great nation on the central question of its policy; or to kindle a *sublime* one by commendation of a cause identified with every thought that is ennobling and holy, with every hope that is august and magnificent, with every memory that is precious and sainted, with every idea that is consoling and beautiful, with every effort that is enlightening and beneficent, with every association that history, or poetry, or patriotism, or philanthropy, or Christianity, or life or death, have sanctified and blessed.

We cordially and respectfully invite the members and friends of the American Anti-Slavery Society, *the world over*, to meet with us at the close of the year (time and place named hereafter), to receive our subscriptions, our good wishes and our thanks; and to unite with us on an occasion which, as the end of one quarter of a century of labours and the beginning of another, will be of no ordinary commemorative interest and prospective significance to THE CAUSE.

MARIA WESTON CHAPMAN,	LYDIA D. PARKER,
MARY MAY,	ELIZA F. EDDY,
LOUISA LORING,	ABBY FRANCIS,
ELIZA LEE FOLLEN,	SARAH RUSSELL MAY,
L. MARIA CHILD,	ABBY KELLEY FOSTER,
HENRIETTA SARGENT,	SARAH H. SOUTHWICK,
ANNE WARREN WESTON,	EVELINA A. S. SMITH,
MARY GRAY CHAPMAN,	ANN REBECCA BRAMHALL,
HELEN ELIZA GARRISON,	AUGUSTA G. KING,
SARAH SHAW RUSSELL,	ELIZABETH VON ARMIN,
FRANCES MARY ROBBINS,	ANNA SHAW GREENE,
CAROLINE WESTON,	ELIZA H. APTHORP,
MARY WILLEY,	MATTIE GRIFFITH,
SARAH BLAKE SHAW,	MARY ELIZABETH SARGENT,
SUSAN C. CABOT,	ANNE LANGDON ALGER.

MRS. SCHUYLER'S LECTURE.—The old Town Hall was filled on Sunday evening last, to hear an anti-slavery lecture from Mrs. Schuyler, a colored lady from Lawrence. She was heard with respectful attention, notwithstanding her tart allusions to the Anglo-Saxon race. The lecture was not confined to the evils and hardships of slavery, a very liberal portion of it being devoted to the deep-seated prejudice existing towards the colored race. This the good lady evidently considered about as bad as chattel slavery, and took the position that this prejudice did much to foster the system, if it was not its principal ailment.

At the close of the lecture Miss Sallie Holley, who has recently been on a lecturing tour in Vermont, occupied the attention of the audience for about twenty minutes. She very soon satisfied the people that she was "at home on the rostrum," and delighted every one with her manner, her eloquence and the evident sincerity of her devotion to the cause of the slave. The compliment she paid to the many brilliant minds engaged in the anti-slavery work, prominent among whom was Wendell Phillips, was both beautiful and truthful. Her flings at Christians and the Christian Church had much better been omitted. —*Claremont (N. H.) Advocate.*

Is not the editor of the *Northern Advocate* mistaken in saying that Miss Holley uttered "flings at *Christians* and the *Christian* Church"? Were not the "flings" alluded to directed at pro-slavery men and pro-slavery Churches, *professing* to be Christian? Our Claremont cotemporary has usually treated the Garrisonian Abolitionists fairly, and we are sorry that it has in this instance ignored a distinction which they always make, and which it is necessary to keep constantly in mind in order to a clear understanding of their views. Those who know her do not need to be told that Miss Holley is herself a devoted Christian, and that she loves *Christian* (not pro-slavery and infidel) Churches.

E. H. HEYWOOD, at the request of friends of the cause, will hold himself in readiness to speak for the slave as opportunities may be presented. He has permission to refer to MRS. HARRIET BEECHER STOWE of Andover, Mass., WENDELL PHILLIPS, Esq., of Boston, and Rev. Dr. CHEEVER of New York. His post-office address for the present will be Hubbardston, Mass.

To relieve himself of a debt incurred in pursuing his studies, Mr. H. will be glad to speak before Lyceums, if occasion is offered. His subject for the coming winter will be, *Individualism and Institutionalism.*

THE BAY OF SAMANA.—The London *Morning Post* states that negotiations which Mr. Pierce failed to complete have been resumed by Mr. Buchanan, the President of the United States, with the Chief of the Republic of St. Domingo, for the cession of the Bay of Samana, at the eastern end of the island. It adds: "This port could easily be converted into a second Sebastopol, which would give its possessors the command of the neighboring seas. The pretext alleged by Mr. Pierce was that he wished to obtain a coal dépôt for the accommodation of United States men-of-war." The *Post* contends that this would be a preliminary to the annexation of the island, and calls upon the English government to stop the present negotiation.

THE SCALPEL for October is marked by the vigor, originality and independence which have characterized the work from its commencement. Dr. Dixon is the inveterate foe of quackery not less within than without the ranks of the regular medical profession, and his writings on "the laws of health and abuses of medicine and domestic life" have done much to dispel popular ignorance and prepare the way for needed reforms. Sherman and Co., 1 Vesey street.

WILLIAM WELLS BROWN.—We find the following paragraph in the Trenton (N. J.) *Gazette and Republican* of the 9th inst.:

"The anti-slavery lecture of William Wells Brown, formerly a slave, at Temperance Hall, on Sunday evening, was a decided success. At an early hour the hall was filled to overflowing by an intelligent and respectable audience. Mr. Brown possesses a high order of intellect, and is a fine orator. His celebrated drama was delivered by him at the hall last evening to another large audience. His efforts are spoken of in the highest terms by all who heard him speak."

LITTELL'S LIVING AGE, No. 754, opens with an admirable review (from the *National*) of Carlyle's Life of Frederick the Great. It also contains the conclusion of "My Lady Ludlow," a review (from *Fraser*) of "The Cruise of the Betsey," and several other interesting articles. New York: Stanford and Delisser, 508 Broadway.

THE QUARREL OF FRANCE WITH PORTUGAL, originating in the capture by the Portuguese of a French vessel, the *Charles et Georges*, filled with slaves under the name of "emigrants," has been settled. Portugal, yielding to the threats of the Emperor of France, has relinquished the vessel and indemnified the owners.

THE YELLOW FEVER, which, for many weeks past, has been the cause of a fearful mortality in New Orleans and several other Southern cities, is beginning to abate since the advent of Jack Frost.

Summary.

EX-Secretary Stanton has become a permanent resident of Kansas, and is spoken of for United States Senator.

SNOW IN MAINE.—*Bangor, Me., November* 7.—Several inches of snow fell here this morning, followed by rain.

PRICES FOR NEGROES.—At an Executor's sale in Mecklenburg County, Va., on the 26 inst., six slaves were sold at an average of $1,077 each.

The white slave Rosina, whose case made some excitement in Wisconsin recently, is safe in Canada. Clothing and money were abundantly provided for her.

It is said that Solomon Northup, who was kidnapped, sold as a slave, and afterwards recovered and restored to freedom, has been again decoyed South, and is again a slave.

A Kansas relic, the veritable candle-box in which the stolen returns were found, concealed under a wood-pile in the Surveyor-General's office, has been conveyed to Boston by Mr. Lewis N. Tappan. It is exhibited as a curiosity.

A runaway negro was overhauled in Texas, not long ago, well equipped for his journey to free territory. He had possessed himself of a surveyor's compass, a map of Texas, and a quantity of provisions.

THE LAWS RELATIVE TO WOMEN.—Dick & Fitzgerald have published "*Every Woman her Own Lawyer*"—a guide to all matters of law, of essential interest to women, and by the aid of which every female may, in whatever situation, understand her legal course and redress, and be her own legal adviser, at least so far as the technical knowledge of the law will make her so.

KIDNAPPING.—A young colored man, named Weaver, disappeared from Harrisburg some weeks ago, and has not been heard of since. There is a strong suspicion that he was kidnapped. The business of abducting colored persons and carrying them into slave States, seems to have become quite common, and is said to be practised to a considerable extent in York, Dauphin and Cumberland counties.

The thirty colored persons who are to be sent out to Liberia from Boston, by the Colonization Society, sailed Saturday afternoon in the steamer Joseph Whitney for Baltimore, whence they sail immediately upon their arrival in the colonization ship Mary Caroline Stevens, for Monrovia. Their friends, to the number of one hundred, assembled upon the wharf to see them off. With but one or two exceptions the colonists came from Cambridge, and they are said to be very worthy people.

A CENTENARIAN.—Died, at the State alms-house, Tewksbury, where she had been for some months past, Eleanor Robinson, a mulatto, aged 104 years. She was born a slave in Stillwater, N. Y. and lived, for many years a slave, in Connecticut. Her childhood was passed in the days of the old French and Indian war, and her early womanhood in Revolutionary times. Her memory continued apparently unimpaired, particularly of events running through the last one hundred years. Her eyesight was as good as that of elderly persons generally, and she was usually fond of reading her hymn book or other devotional works.—*Lowell (Mass.) News.*

THE CASE OF MRS. CORA L. V. HATCH.—It is currently reported in the circle of Spiritualists that the difficulties existing between Mrs. Cora L. V. Hatch, the celebrated trance lecturer, and her husband, have been adjusted upon a basis of separation. The matter was referred by mutual agreement to three eminent gentlemen of this city who are identified with Spiritualism, both Mrs. Hatch and her husband agreeing to abide their decision. After a hearing, the referees decided in favor of a separation, and that Mrs. Hatch be paid $700 by her husband. It is said that the net receipts of the lady's lecturing tour have amounted to $6,000.—*Tribune.*

ORIGIN OF THE F. F. V's.—Many of our readers have heard of the "First Families of Virginia," but few, we take it, know how the term originated. An exchange explains it thus:

"In the early settlement of that State, it was found impossible to colonize it unless women went there. Accordingly, a ship load was sent out, but no planter was allowed to marry one of them until he had first paid one hundred pounds of tobacco for her passage. When the second ship load came, no one would pay more than seventy-five pounds for the matrimonial privilege, except it were a very superior article. Consequently, the descendants of all those who were sold for one hundred pounds of tobacco were ranked as the first families, while those who brought but seventy-five pounds are now ranked as the second families; and the reason why no one can ever find any of the second families is because you can't get a Virginian to admit that his mother only brought seventy-five pounds of tobacco."

BULL TAMING EXTRAORDINARY.—His Grace the Duke of Portland, highly approving of the system of Mr. Rarey in reference to the taming of horses, sent his groom, Mr. James Thompson, to undergo a course of instruction under that eminent master. Since Mr. Thompson's return to Welbeck he has tried the system on a valuable but very vicious bull, an Alderney, and which had become almost unmanageable, and even a terror to his keeper. He practised a short time on him in his shed, and then took him into the open park. After operating on the bull for a short time, Mr. Thompson and two friends each lay down between his legs, the beast having nothing attached to him except a cord to his nose. He was as tractable and docile as a child.—*Nottingham Journal.*

THANKSGIVING.—Thanksgiving day will be observed in the following States, by appointment of their several Executives, as follows:

Maine	Nov. 25	Mississippi	Nov. 25
New Hampshire	Nov. 25	Michigan	Nov. 25
Massachusetts	Nov. 25	Missouri	Nov. 25
Rhode Island	Nov. 25	New York	Nov. 18
Connecticut	Nov. 25	New Jersey	Nov. 18
Maryland	Nov. 25	Pennsylvania	Nov. 18
Illinois	Nov. 25	Wisconsin	Nov. 25
Iowa	Nov. 25	Vermont	Nov. 25
Alabama	Nov. 25	Indiana	Nov. 25

The Governor of Iowa says the people of that State "will do themselves an important service by observing Thursday, the 25th day of November, as a day of praise and thanksgiving."

EXPULSION OF AN AMERICAN MISSIONARY FROM CENTRAL AMERICA.—The Rev. Mr. Crowe, a missionary to Central America from the American Bible Union, has been expelled by the Government from the State of Salvador. In July last Mr. Crowe started on foot to San Miguel, but through the interference of the priests an attempt was made to drive him away, and he was ordered up to the capital. On his way he was seized by an armed force, taken down to Acajutla and placed on board the Columbus, bound to Panama. The case, represented by Mr. Crowe himself, appears to be one of great hardship on his part, and of unjust persecution on the part of the authorities of the State. Independent of the anxiety which he has had to undergo, his health has been seriously impaired by his imprisonment in a close, damp room in Acajutla, and he has been compelled to leave all his property behind him.—*Boston Journal.*

[Mr. Crowe died in this city, a few days since.—*Ed. Standard.*]

AN EPITAPH—The following epitaph appears in the Philadelphia *Press*. Some folks think it refers to J. Glancy Jones, of Pennsylvania, lately defeated for the next Congress by the people, and the doer of the President's dirty work in the present Congress. We shouldn't wonder a bit if it did mean Jones.

In England of old it was ever the rule
That the King kept his butler and also his fool;
But in model Republics one man will suffice
To be the Court fool, and the bottles to ice.
The one who lies here Buck's marketing did,
Gave cards round for dinner to those who were bid,
And exulted o'er others, when not asked to dine
On Executive mutton, and Cabinet wine.
This slab, on last Tuesday placed over his bones,
Shows the Court fool and butler was named G—y J—s.

The Providence Journal estimates the cost to Government of Major Emory's official report upon the Mex

Miscellaneous Department.

For The Standard.

THE TRIUMPH OF THE TRUTH.

BY J. A. DORGAN.

THE middle of the night drew on apace,
And, sad of mood, alone, afar I stood,
Where the dank moonlight filled an open space,
Amidst an ancient wood.

Methought that, through the silence of the night,
I heard sweet music coming from afar,
That, with the eagerness of its delight,
Did tremble like a star.

And I heard songs of triumph chaunted loud,
That higher seemed to draw and ever higher;
Now swooning earthward like a heavy cloud,
Now surging up like fire.

And louder evermore the music grew,
With its shrill ecstacy drawing the breath;
The songs of triumph shook the infinite blue
With tremors as of death.

Then silence fell; and through the open space,
In which I stood, a strange procession passed,
Moving as noislessly upon the grass
As spirits on the blast.

Out of the darkness of the wood they came;
Into the darkness opposite they went—
Imperial forms, whose gestures did proclaim
The depth of their content.

Thrilled their fierce lips and flashed their earnest eyes
With joy, as they upon each other gazed;
Flushed were their faces thin, and to the skies
Their wasted arms were raised.

I knew the pageant was the triumph high
Of Truth: I knew these were her worshippers;
For this, for this, who perished silently
In the unreturning years!

These passed, and then, with hopeless eyes downcast,
Each with his hands clasped on his burning heart,
There came a vanquished throng, who each, agbast,
Walked moodily apart:

And in each visage woe unspeakable,
In many strange contortions, could I see,
Which of the undying worm and flames of hell
Hinted unwillingly.

They passed, and after them, a thing of terror,
The goddess they had worshipped, with a sneer
Upon her queenly countenance—the Error!
Above or shame or fear:

For though the sceptre from her hand was riven,
And from her brow the circle, she kept still
Her evil beauty, which divided heaven,
And her desire for ill.

She gazed around her with a weary air;
Not without reason was she deified;
Troubled indeed, but wailed against despair,
In passion and in pride.

Last, in a stately chariot, trembling, wan,
The victor, Truth. Her eyes were full of tears;
For from that hour her peaceful reign began,
And all the happy years

Of all the infinite to be were her's;
What marvel that she wept and trembled then?
Fallen were the Error and her worshippers,
Never to rise again!

And they were gone—and once again arose
The music that befitted such a sight,
And, as the sea convulsed with tempest throes,
It thundered through the night:

As if a whirlwind passed, the trees were rent;
The forest fell to dust, on every side;
And I grew mad, and shouted my delight,
And swooned: would I had died!

LORD BROUGHAM ON "POPULAR LITERATURE."

FOR the second time within six weeks Lord Brougham, "the old man eloquent," has shed upon us the light of the lamp of knowledge which he keeps so well trimmed. It was but the other day that its clear rays were thrown around the memory of Newton, in the fens of Lincolnshire; to-day, they gleam athwart and illustrate a homelier subject on the shore of the Mersey. Perhaps there are not two, certainly not five, men in England who, having lived far beyond the Scriptural limit of human life, could deliver two such orations as those delivered by Lord Brougham under Newton's statue and in St. George's Hall.

An early laborer in the cause of education, in those days when Whiggery and zeal for popular education were identical, the founding of the Association to promote Social Science called Lord Brougham once more on to the platform. He was its first president; he continues one of its ablest and most venerable members. His latest effort has been worthy of him. What is called "popular literature" has lately been assailed by some who pretend to despise it because it is light, superficial, amusing. Their real reason, we suspect, is that popular literature does not pretend to be classical, does not bear the stamp of the university, does not deal in abstruse criticism, does not muddle itself with *d lettanti* dissertations upon abstractions and twaddling laudations of high art. They desire, with no bad intentions, we are willing to admit, to make out that we are in a bad way because provision is made, by industrious pens, that he who runs may read. Literature for the million must necessarily be, in part, though not entirely, very different from literature for the few. Only in part, because all the greatest writers appeal as much to "the general" as the particular; and meet with a response not so complete, perhaps, but still sufficient to show that their works are really enjoyed and understood. Lord Brougham, however, has taken the pains to prove that popular literature, even in the dry form it assumed under the hands of the Useful Knowledge Society, has really been popular. The *Penny Magazine*, for instance, actually sold at one time 220,000 copies weekly. Their scientific productions brought in a handsome return. They did not fail, as the objectors to popular literature assert; they succeeded. It is assumed by these objectors that the new cheap serials, which do not affect to be scientific and instructive, have taken the place of the old serials which did; but Lord Brougham shows that the old demand for instructive books, and treatises on science, is greater than ever, and that the new penny weekly journals supply a class of readers for whom nothing was provided before, or something worse than nothing in the shape of scandalous, immoral and superstitious papers. He meets the objection that the promoters of popular literature are indifferent to the encouragement of severer studies, by telling them that the objection is familiar to him. "We of the Useful Knowledge Society," he says, "can well recollect that exactly the same prejudice prevailed" when they of the Useful Knowledge Society were publishing what was called "sixpenny science," in tracts composed by the most able men of the day; tracts at once plain, popular and profound. Nor, although light literature abounds, are we without goodly supplies of similar tracts now-a-days. The fact is that there are many kinds of readers. Some read for amusement, some for profit—a few for fame. All men need not be great, cannot be great if they would, and for them there is ample provision of light, yet sound, reading. To take one instance from this speech. What is the character which Lord Brougham, a more competent judge than high-sniffling Tory reviewers who walk daintily and casually in the "By-ways of Literature," gives of our popular literature:

"It is to this class, to those who from their vocations have but little spare time which they can employ in reading, their hours of relaxation are apt to be spent either in rest or in games, or in dissipation, that such works as the *Penny Magazine*, and also papers in part at least devoted to works of fiction, are principally addressed. It is to find employment in reading for these hours, and to provide such works as may most powerfully interest, that the greatest efforts have been made; and experience has proved decisively that a considerable part of such works must consist of stories. Accordingly, penny papers, published weekly, with good cuts, have been supplied; one part of the letter-press being stories, the rest historical or biographical sketches, and information in a popular form upon subjects of science and arts. The greatest care is taken to exclude from the narratives and descriptions everything that can by possibility either inflame the passions or trench in the least degree upon religious and moral principle. But that is only a negative merit. The object of the whole, both narrative and descriptive, is to cherish feelings of a virtuous and amiable kind, to inculcate the purest moral principles, and to further a spirit of piety and devotion, and more by the actions and scenes represented than by mere advice and reflections. Of one individual, John Cassell, who has taken a leading part, perhaps the most prominent part, in these important proceedings, it is fit to mention the name, because he was himself a working man, rose by his industry from a most humble station, has constantly lived with the working classes, and has the most complete knowledge of their habits and their tastes, from daily unreserved intercourse with them. The variety of the works which he has prepared and published is very great, and their circulation extraordinary. The prices which he gives to secure the best assistance of literary men and of artists do the greatest credit to his liberality, and also to his good sense, as his great success proves. He has indeed even given considerable sums by way of premium for the production of works by competition—in some cases as much as one or two hundred pounds. It would be endless to enumerate the various works which he and several others have brought out upon this plan. The most widely circulated are the *London Journal*, which sells 350,000; *Cassell's Illustrated Family Paper*, 285,000; *Popular History of England*, 100,000. One very remarkable publication of this class is the literature by working men, or essays on every variety of subject by working men: proving undeniably the benefits which they have derived from their studies, and also proving that they have not been distracted for an hour from their daily toil."

It is undoubtedly in no small degree to the labors of that powerful and daring pioneer, the much-decried Useful Knowledge Society, that we owe the vast improvement, not only in our penny weekly papers, but in our scientific tracts for inquiring youths who have to seek out their own intellectual food, and hew a way for themselves through the jungels of ignorance. Lord Brougham remarks that absolute self-education—so abundant are those helps of which Bacon discoursed—is hardly now possible for any one. But although education without help is barely practicable, self-instruction with help, vocal and printed, is happily still possible, and is, indeed, in the long run, the only education that is good for much. It is this kind of education which cheap literature has fostered, not only providing food for the student, but relaxation also. When the fastidious critics from the hangers-on of the Upper Ten Thousand turn up their noses at the cheap literature of our day, they would do well to remember the disgraceful printed matter it displaced, and, indeed, nearly killed outright. The single fact that "the papers which made a traffic of slander have ceased from among us" should provoke some wholesome reflection in the minds of the self-appointed Catos, who wish us to believe that popular literature is baneful, and that because the people read we are declining as a nation. Lord Brougham's vigorous and timely protest against this arrogant class of mortals is not likely to pass without comment; but it will be difficult to answer, for he speaks not as one descending from above and whiling away the tedium of an hour in turning the pages of penny papers, but as one conversant with the whole history of a movement which he, and those associated with him, had the courage to initiate, when far ruder athletes contended against them than the literary exquisites of our day. Happily, popular literature is as much above their malice as its beneficial influences and tendencies are above their comprehension.—*The (London) Statesman.*

REV. CHARLES KINGSLEY.

THE September number of the *Eclectic Magazine* has a steel portrait of the author of "Alton Locke," "Hypatia," etc. The following sketch of his life accompanies the engraving:

Rev. Charles Kingsley, rector of Eversley, Hants, and canon of Middleham, was born at Holne Vicarage, Devonshire, on the 12th of June, 1819. His father, the Rev. Charles Kingsley, senior, is at present rector of Chelsea. The Kingsleys are an old Cheshire family, tracing their descent from before the Conquest. They served with distinction on the parliamentary side during the civil wars, and suffered in consequence; and a younger branch of the family emigrated to America, and has left descendants there. After being educated at home till the age of fourteen, Mr. Kingsley became a pupil of the Rev. Derwent Coleridge, the son of the poet; from under whose care he removed to Magdalen College, Cambridge. Here he held a scholarship, and obtained distinction both in classics and mathematics; and took his B. A. degree, but did not proceed to that of M. A. For a time his intended profession was the law, but he ultimately decided for the Church. He was appointed curate of Eversley, a moorland parish in Hampshire; and the rectory of this parish falling vacant in the second year of his curacy (1844), he was appointed to the living by the patron. In the same year he married the daughter of Pascoe Grenfell, Esq., M. P. for Truro and Great Marlow; another of whose daughters has since become the wife of another eminent man of letters of the present day, the historian and essayist, J. A. Froude. Mr. Kingsley, as a clergyman, belongs neither to the "High" Church nor to the "Low" Church, but to what has been called the "Broad" Church party; that is, his name is associated in theological and ecclesiastical matters with those of Mr. Maurice, Archdeacon Hare, and others of the same order of thought.

Meanwhile, full of the facts and feelings of the movement, Mr. Kingsley had published his "Alton Locke, Tailor and Poet," a novel of which a tailor was the hero, and which, from the earnestness with which it treated social and political questions (the earnestness, it was said, of a "Chartist clergyman"), as well as from its power as a work of imagination, at once made the author's name known over the country. Alton Locke was followed in 1851 by a second fiction, philosophical rather than political, entitled "Yeast, a Problem," reprinted from *Frazer's Magazine;* this in 1853 by a powerful historical and philosophical romance, also collected in two volumes from *Frazer's Magazine*, entitled "Hypatia, or New Foes with an Old Face"; and this again in 1855 by "Westward Ho! or the Voyages and Adventures of Sir A. Leigh, Knt., in the Reign of Queen Elizabeth," a three-volume novel. In all these novels, while there is a singular blending of imaginative and descriptive power with philosophical thought, and also a remarkable liberality of sentiment, there is a uniform presence of the argument for the intellectual and social omnipotence of Christianity. Mr. Kingsley's last publications are—"Glaucus, or the Wonders of the Shore," 1855 (an expansion of an article on the study of natural history which appeared originally in the *North-British Review*); and, "The Heroes, or Greek Fairy Tales" (an adaption of some of the Greek myths for children), 1856. Mr. Kingsley has contributed largely to *Frazer's Magazine* and to the *North-British Review*, and more recently to the eighth edition of the *Encyclopædia Britannica*. He has also delivered many lectures, some of which, in addition to those mentioned above, have been published separately or as parts of collections of lectures. Altogether, as he is one of the most popular writers of the day (as is proved by the sale of his writings), so he is certainly one of the most independent and influential; and being still young, much more is to be hoped from his further life.

AN ENGLISH VIEW OF ENGLISH AND AMERICAN PREACHERS.

IN a review of the autobiography of Peter Cartwright, the backwoods preacher, the London *Times* remarks as follows on the difference of preachers in England and America:

"America is the Promised Land of eccentricities; there they flourish and become strong: you search for them in vain within the sound of Bow bells. The modern Englishman has not the gift of wonder; he is astonished and touched by nothing. We are all so much alike, one knows not a lord from his tailor; and out of livery 'Jeames' sometimes looks a properer man than his master. Every now and then a man is born who claims to think, and act, and speak for himself; but society soon yells him down, and he vanishes; or, if he be worth his money, society buys him up, and makes of him a useful official—a mighty red-tapist, a judge, or a bishop. Who shall say that society is wrong? Society asks uniformity. Where religion is concerned—where the interests, not of time, but of eternity, are involved—where the message professes to be not human, but divine, we have a right to expect a freer spirit and a language less shackled by common modes of utterance and of thought. Is it so? On any Sunday you like, enter an average metropolitan church—how demure is the preacher, how faultless the discourse, with what good taste are the devotional parts of the service performed, with what exquisite pathos do father and son—mother and maid—confess themselves to be miserable sinners! Alas! all is here but the one thing which can make a simple man eloquent—the inspiration which made the Hebrew fishermen and tentmakers more than a match for the rhetoric and philosophy of Greece and Rome. Look at the popular parson, the idol of the women, the envy of the men; can that scented, curled, pale-faced, white-handed, effeminate man-milliner arrest the sinner, ease the agony of the wounded conscience, sound the depths of the human heart? 'Canst thou draw out leviathan with a hook?' With a penny whistle can you wake the echoes of the universe? In the American backwoods, at any rate, we shall find sturdier figures. Manly physical power, at least, the preacher in that district must have. In his way he is a son of thunder. He may lack much grace and culture, but he is in earnest. He prays till he sweats—he preaches till he is hoarse. To compete with him a man must have the bodily strength of an ox or a prize-fighter. Multitudes come out in the desert to him, and hundreds own his power; they yell, they scream, they fall on the ground, they tear their hair and their garments. They sit in sackcloth and ashes, and are saved, as they tell us, from the wrath to come. Uncultivated human nature always gets converted in this violent way. It was so with our Wesley and Whitfield. It was so in the days of the Commonwealth, when the saints wielded the sword of the Lord and of Gideon. It was so, we believe, when the Meso-Gothic version of the Bible by Ulphilas was composed, with the omission of the Jewish wars, lest its warlike readers should find a fresh sanction for their cruelties. And even in our day, amongst the Ranters and Primitive Methodists, something of the same sort exists. We may laugh at and despise it, but the fact is a reality. Inward terror and alarm operate on the body. Where men are not taught restraint—where they have room to turn, as it were—where one man's feelings do not interfere with another's—where there is no English dread of a scene—we may expect preaching to produce an effect outwardly which you may in vain look for here. Add to this that the audiences thus collected are rare; that a preaching is an event, not an every-day occurrence; that whilst among ourselves the excitement of the drama, of literature, of music and of oratory, rivals that of the pulpit, there the preacher stands alone.

"Very rough and ready is our Backwoods Preacher, with very little faith in human learning, and with great confidence in a loud voice and a strong hand. We admire his zeal, his straightforwardness, his common sense. There is no nonsense with him. If he cannot vanquish the sinner with words, he has no objection to quieting him with a blow. With irascible females he has a very summary mode of taking them by the shoulders and bundling them out. Of course he is very sectarian, and looks upon a man who leaves the Methodist Church as little better than one of the wicked."

GHOST STORIES.

WHILE the Thirty-third or Wellington's regiment was quartered in Canada, the officers of the mess-table saw the doors open and a figure pass through the room. He was deadly pale, and was recognized as a brother, Wynard by name, known to them in England on sick leave. There being but one exit, and as he did not return, some one of the party looked into the room he entered, but found no trace. Not merely one, but all, saw the figure. Some took notes of the incident; and in the "log book" of the regiment (if a nautical phrase is admissible in matters purely military) may be read the written statement of the facts. News of his death, afterward received, proved the hour of his dissolution and appearing to have been simultaneous. An instance similar to the Beresford case, and others I could mention, where doubts have been entertained as to the possibility of a denizen of a higher sphere appearing to its beloved ones on earth, occurred to a friend of my own, and to a companion of his early youth, who, having obtained a cadetship, went to India. His story runs thus: Several years ago the former was going toward evening alone across a wide barren heath. Suddenly by his side in the vehicle was seen the figure of his playmate. He knows not why, but he experienced neither surprise nor dread. He happened to turn his head from him to the horse, and on looking again the apparition had vanished! And now an indescribable feeling of awe thrilled through him, and remembering their conversation together, he doubted not but that his friend was at that moment dead, and that, in appearing to him, he was to come in the fulfilment of their mutual promise, in order to remove all preëxisting doubts. By the next India mail was received intelligence of his death, showing the exact coincidence as to the time of the two events, and bringing home at once the conviction to the mind of the bereaved. One conclusion is evident, from all I have hitherto gathered, that in our future and disembodied state our present identity is retained. More than twenty years ago I was called, before daylight, to visit the late Mrs. S., living in Maryhead Cottage, and found her in a most excited state, arising from an impression on her mind, as she stated to me, that she had seen her old friend, Mr. Adams, who lived near Tones, open the end curtain of her bed and look at her, and that she was conscious that he was dead. A few hours after a lady brought a letter announcing his death, at the very time that she said she had seen him. I learned afterward that her husband destroyed himself, and that she said she heard a pistol shot, and the ball roll along the floor, he being far away.—*Notes and Queries.*

AN OLD NEW TESTAMENT.

THE *Athenæum* gives particulars of the discovery of a version of the New Testament, previously unknown in Europe:

In 1842, Archdeacon Tattain paid a visit to a Syrian monastery in the valley of the Natron Lakes, and obtained from the Library certain quaint volumes, which, on his return to England, were placed in Mr. Cureton's hands. One of the volumes thus obtained consisted of eighty leaves of vellum, of different hues and thickness, covered with Syriac writing of different dates and in different hands. The volume, on examination, proved to be a Syriac version of the four Gospels, incomplete, but of very early date. An inscription in a very ancient hand on the first page of the volume announced that the book "belonged to the monk Habibia, who presented it to the holy convent of the Church of Deipara belonging to the Syrians in the desert of Scete." A note at the end of the book indicated the actual date of the binding. "In the year 1533 of the Greek (A. D. 1221) the books belonging to this Convent of the Church of Deipara of the Syrians were repaired." The leaves of this volume, which arrived in England in 1842, contained only incomplete chapters of the latter and a few earlier chapters of the four Gospels. In the binding of another volume a leaf was discovered containing a portion of St. Luke. In 1847 a further portion of that Gospel was obtained, increasing the bulk of the MS. to eighty-two leaves and a half. At first sight Mr. Cureton concluded the work to be an early copy of the Peshito or Syriac version of the New Testament. On further examination, finding that several erasures had been made in certain words and passages which had differed from the text of the Peshito, and that in these the Peshito had been supplied, the editor became convinced of his discovery of a version quite unknown in Europe, and, from its early testimony, of the highest importance for the elucidation or critical arrangement of the text of the Gospels. Subsequent study confirmed Mr. Cureton's opinion. A version which opens out questions of the highest Bibliological importance has been discovered and published, with a literal English translation, in which the order of the Syriac has been strictly preserved for comparison with the Greek text. The Gospel of St. Matthew, which appears to be an actual transcription of the Armiac version of that Evangelist, the learned editor has enriched with a valuable commentary and notes, reserving such difficult questions as may arise until he has given them consideration, and he may have had "the benefit of the critical opinion of other scholars, especially of those of Germany, who, as I have reason to know, have been long looking forward to this publication."

VICTOR HUGO IN EXILE.

From The London Daily News.

THIS distinguished poet and politician has now completely recovered from his recent indisposition, and will in a few days complete his new poetical production, "Les Petites Epopées" (Little Epics), which is expected to appear at the opening of the new year. It is said that the sum paid by a Parisian publisher for the right to issue the first edition is no less than 15,000 francs (£625). It will be remembered that Victor Hugo's last poetical production, entitled "Les Contemplations," in two volumes, was so popular that the first edition was disposed of within a week, both at Paris and Brussels, and with the proceeds the gifted poet and patriot erected and decorated a *palais d'etete* at Guernsey, in which he has taken up his abode since his arbitrary expulsion from Jersey by the Palmerstonian administration. His long-expected romance, "Les Miserables," in six vols., Victor Hugo intends to complete in the course of next year. This work will portray the sufferings and wrongs of the poorer classes of society. Liberal offers have already been made for the copyright, and a literary gentleman in London, who has frequently translated the productions of Victor Hugo, is charged to negotiate the sale of the English edition on terms analogous to those which are offered by the Parisian publishers for the original French edition.

M. Victor Hugo's sons are both journalists of good repute, but prefer to share their father's exile rather than return to France, which they are at liberty to do if they would only recognize the existing *regime;* but of this, however, there is not the remotest probability. The elder son has recently been contributing, under a feigned name, to the *feuilleton* of one of the Paris papers, and he is now in treaty with the proprietors of *La Presse* for a romance to be published in the pages of that paper. The younger son is engaged in translating the complete works of Shakspeare, whose poems he has already presented to his countrymen in their native tongue. When we consider this gentleman's literary abilities, his familiarity with the English language, with Shakspeare's works, with the various critical productions on the subject; and when we remember the gross absurdities which have rendered ridiculous existing French translations; we cannot but hope that the young Frenchman may be successful in the arduous undertaking in which he is engaged, and that his self-imposed task may be completed with honor to himself and with advantage to the admirers of Shakspeare in his native land. The work will form fifteen volumes, of which four will appear in the course of the present winter.

Paguerre, we believe, is the Paris publisher, and the terms he has offered the industrious and accomplished translator are said to be of a very liberal character.

Mdlle. Hugo, the poet's youngest child, is said to have exhibited indications of ability of a very high order in musical composition, which promise for her a brilliant future should she follow out her tastes in that direction.

"WHAT DOES IT MEAN?" is often asked of a fine piece of music without words. The truth is, the meaning of music lies hidden in those deeper and more mysterious regions of the human soul's every day experience, which it is as vain to ignore as it is impossible to render into the distinct tone of thought. Music is deeper than speech, and makes its appeal to that within us that is deeper than thoughts of the understanding. Music expresses that part of our best and deeper consciousness, which needs precisely such a fluid, sympathetic language as its tones alone afford. Music begins where words leave off; by it our inmost, spiritual natures commune with each other. Hence the loftiest poetry, the most inspired and subtle charm of conversation, in short that magical something that distinguishes the utterances of genius in its high hour, in whatsoever form, is an approximation to music and sets the finest chords to vibrating within us in something the same way. The effect of music could hardly be described more accurately than in the very terms in which the higher ranges of Coleridge's conversation are described by his nephew, in the preface to the "Table Talk." For example:

"I have seen him at times when you could not incarnate him—when he shook aside your petty questions or doubts, and burst with some impatience through the obstacles of common conversation. Then, escaped from the flesh, he would soar upwards into an atmosphere almost too rare to breathe, but which seemed proper to *him*, and there he would float at ease. Like enough, what Coleridge then said, his subtlest listener would not understand as a man understands a newspaper; but upon such a listener there would steal an influence, and an impression, and a sympathy; there would be a gradual attempering of his body and spirit, till his total being vibrated with one pulse alone, and thought became merged in contemplation—

"And so his senses gradually wrapt
In a half sleep, he'd dream of better worlds,
And dreaming hear thee still, O singing lark,
That sangest like an angel in the clouds!"

—*Dwight's Musical Journal.*

THE HIGHER LAW.—In the whole political history of our own country, there has been no sin so atrocious as the repudiation of a higher than human law. It is stark atheism; for, with the law, this position virtually denies also the providence of God, and makes men and nations sole arbiters of their own fortunes. But "the Heavens do rule." If there be institutions or measures inconsistent with immutable rectitude, they are fostered only under the ban of a righteous God; they inwrap the germs of their own harvest of shame, disorder, vice and wretchedness; nay, their very prosperity is but the verdure and blossoming which shall mature the apples of Sodom. Oh, how often have our legislators had reason to recall those pregnant words of Jefferson—sad, indeed, is it that they should have become almost too trite for repetition, without having worked their way into the national conscience—"I tremble for my country, when I consider that God is just!" The nations that have passed away, the decaying nations, the convulsed thrones, the smouldering rebellion fires of the Old World, reveal the elements of national decline and ruin, and hold out baleful signals over the career on which our Republic is hurrying; assuring us, by the experience of all climes and ages, that slavery, the unprincipled lust of power and territory, official corruption and venality, aggressive war, partisan legislation, are but "sowing the wind to reap the whirlwind."—*Andrew P. Peabody.*

WATTS IMPROVED.—By the way, a good story may be told of our chorister's attempt at improving the psalmody as well as the music of our church. He set some music of his own to one of the psalms of Watts, a very familiar psalm, in which occur these lines:

"Oh may my heart in tune be found,
Like David's harp of solemn sound."

Calling on his pastor, who has more music in him than you would think, the chorister asked his approbation of a new version of these lines which would render them more readily adapted to the music he had composed. He suggested to read them as follows:

"Oh may my heart be tuned within,
Like David's sacred violin."

The good pastor had some internal tendencies to laugh in the singing man's face, but, maintaining his gravity as well as he could, he said that he thought he could improve the improved version, as it was. The delighted chorister begged him to do so, and the pastor, taking his pen, wrote before the eyes of his innocent parishioner these lines:

"Oh may my heart go diddle, diddle,
Like uncle David's sacred fiddle."

The poor leader, after a vain attempt to defend his own parody, retired, and I guess he will sing the psalm as it stands.

NOVELS OF THE DAY.—In no walk of literature do we so feel the lack and need of the moral element of which I have spoken as in that of prose-fiction. Novels swarm thick as the frogs in Egypt, in our houses, in our bedchambers, and upon our beds; and I doubt not we should find them, in dingier covers, in our ovens and kneading-troughs. Could they, like those same frogs, be "gathered together upon heaps," their savor would be hardly less offensive than that which arose in the nostrils of Pharaoh's subjects. Of them all, how few transcend the conventional ethics of the author's age and people! Indeed, the highest praise awarded them is for the faithful portraiture of men and things as they were and are; and the more deformed and abnormal the originals, the larger is the limner's meed of panegyric. If Scott makes the roystering Cœur de Lion, or the stolid and profane Peveril, perfectly lifelike; if Dickens, with a diamond or two and a few grains of pure gold, empties on his page the very sewers and cess-pools of London society, and our nausea bears witness that the out-pouring is equally genuine and unstinted; if Thackeray puts into print just such affectation and snobbery as, in actual life, we shun as we would vipers' blood—we regard the triumph of genius as complete, and pronounce its fame immortal.—*Andrew P. Peabody.*

Gleanings from Foreign Publications.

A magnificent diadem has been designed in London for the Princess Woronzoff, of Russia. It is so formed as to be convertible at pleasure into a necklace or bracelets, and consists of nine brilliants of enormous size, each surmounted with brilliants of smaller dimensions, and connected by elastic-jointed chains composed of stones of the same material, the whole being set in silver. The value of the ornament is upwards of $20,000. The diamonds have long been heir looms in the Woronzoff family.

——A Scotch journal says: "Another of the contemporaries of Burns has been gathered to his fathers. James Neil died recently at Hurlford, aged 90 years. He had many reminiscences of the bard, which he was accustomed to relate with great glee. Among others we may mention the following: They were ploughing together at a match on the Struther's farm here. Among the prizes was one for the best kept harness. Burns excited the mirth of the field by appearing with a straw harness, and the judge awarded him the prize for his ingenuity. Throughout the whole day Burns kept calling on the boy who aided him, 'Scud on, scud on, Davie; if we be wurst, we'll no be last.'"

——A CAT RACE.—According to the *Meuse*, of Liege (to be pronounced *Meus* on this occasion), a match of this nature took place three nights ago in that town. Eighteen cats, belonging to different persons in the quarter of the city called the Outre-Meuse, were taken a distance of a league, and let loose at midnight. In exactly half an hour one of the cats reached home, and all the others arrived in rapid succession. Three toms, whose roving disposition triumphed over every sporting sentiment, did not, however, make their appearance until after sunrise. Their names have, consequently, been scratched out of all other subsequent racing engagements.—*Galignani.*

——A groteseque notion of *Charivari's* about the Atlantic Cable is the ascription of the failure to the Americans, who, according to the caricaturist, have mistaken the tail of their favorite sea-serpent for the real article, and accordingly we have the creature's tail coming through the roof of the electrician's hut, where the latter is convulsing the animal with his shocks, the head of the serpent, who is in a fearful rage, being seen miles away, his mouth distorted with anger at the impudence of the man. In another cut Neptune is using the Atlantic cable for a swing, to the great delight of his merman courtiers.

——Baron de Humboldt has just celebrated at Berlin the 91st anniversary of his birthday, in the enjoyment of full health both of body and intellect. He has now finished his celebrated work, the "Cosmos." Congratulations have poured in on him from all classes of society. Among the persons who visited him were the Princess Frederick-William and her brother Prince Alfred, who came from Potsdam for that purpose. After calling on M. de Humboldt, the Princess and the young Prince visited the chateau, the Palace of the Princes, the Museum and Exhibition of Fine Arts.

——Last week we mentioned some particulars communicated to us about the forthcoming "Burns's Centenary," to which we have now to add that Prof. Aytoun, author of the "Lays of the Scottish Cavaliers," the present chief representative of Caledonian song, has been asked to officiate as "croupier" on the occasion, and has kindly acceded to the request. This has given a new spur to the movement; and the committee have resolved to issue invitations to all the leading aristocratic, literary and artistic celebrities of Great Britain and Ireland, to honor the *fête* with their presence. The banquet is to come off at Alloway, in a pavilion to be erected in close proximity to the site of the "auld clay biggin" where the inspired ploughman first saw the light.—*The (London) Statesman.*

——We read in the *Independance Belge:* "A parish in the Canton of Thurgovia (Switzerland) has just given a noble example of tolerance and union between the two confessions. The occasion was the installation of a new Protestant pastor at Frauenfield, where the two creeds count about an equal number of believers. The reception was accompanied by a certain degree of pomp. Young Catholic girls assisted Protestant girls in preparing crowns; the Catholic clergy went out to meet the new preacher; a choir of men, composed of Catholics and Protestants, conducted by a cure, chanted hymns of thanksgiving, and the *fête* terminated with a grand banquet, at which the principal citizens of the locality were present."

——In Nagler's *Kunstler Lexicon* is a whimsical error concerning George Cruikshank. Some yeers ago the relative merits of himself and brother were contrasted in an English review, and George was spoken of as "the real Simon Pure," the first who had illustrated scenes of "Life in London." Unaware of the real significance of a quotation which has become proverbial amongst us, the German editor begins his memoir of Cruikshank by gravely informing us that he is an English artist, "whose real name is Simon Pure!" Turning to the artists under the letter P, we accordingly read: "PURE (Simon), the real name of the celebrated caricaturist, George Cruikshank."

——The cord which unites England and America is threefold. First of all there is the cotton chain, by which Lancaster submits to be dragged in the train of the Slave Oligarchy. Then there is the feeling in favor of slavery which makes Mr. Disraeli and his followers in raptures with the American President, as the tool of the Slave Oligarchy. Last, and, we fear, least of all, *at present*, there is what the New York Opposition organ speaks of—that "bond which unites *freemen*—a living nerve that makes free minds and free hearts one in thought and feeling." In order to make that union strong and lasting, the Liberals of England must show that they sympathize with the friends of freedom in the United States, and not with its worst enemies.—*The (London) Statesman.*

——BLANK VERSE IN THE PULPIT.—The last thing we should have fancied is to have heard within the pulpit, echoes of the form and fashion of Longfellow's "Hiawatha." In the fore part of the season, down at (then not crowded) Ramsgate, an acute dissenting preacher, to attract a num'rous gath'ring, advertised his fixed intention, twice (D. V.) on the next Sunday, sermons twain to deliver, in majestic blank verse uttered. And he did it! they who listened had a weary, weary season; season very weary had they, list'ning to the man who did it; man obese, obese his wit too. To describe we will not venture, how the pump went onward working at each lifting of the handle, dribbling forth its stinted measure. Very painful 'twas to hear it, very pleasant to the speaker; Love was the all-graceful subject; quite unlovely was the treatment. But 'twas with a moral pointed; moral pointed *very* sharply; sharply pointed to the pocket; and it showed how if our bosoms glowed but with the love he painted, we should prove it by a lib'ral coming-down at the collection.—*Athenæum.*

——GENUINE ENTHUSIASM.—What a chilly-looking place! A back settlement in Michigan could hardly be more lonely. The boys may well betake themselves for amusement to the education of dogs. Was it here, I wonder, that the Yorkshire boy lived who had a bull pup, in the training of which he took great delight? One day, seeing his father come into the yard, the youngster said, "Father, you go down on your hands and knees, and blare like a bull, and see what our pup 'll do. The parent complied, and while he was doing his best to roar like a bull, the dog flew at him and seized him by the lip. Now the man roared in earnest, and tried to shake off his tormentor, while the boy, dancing in ecstacy, cried, "Bear it, father! bear it! It'll be the makin' o' t' pup."—*Month in Yorkshire.*

——Mr. Carlyle says, in his new work of "Teaching Religion," "Piety to God, the noblenes that inspires a human soul to struggle heavenward, cannot be 'taught' by the most exquisite catechisms, or the most industrious preaching and drilling. No; alas, no. Only by far other methods—chiefly by silent continual example, silently waiting for the favorable mood and moment, and aided then by a kind of miracle, well enough named 'the grace of God'—can that sacred contagion pass from soul into soul. How much beyond whole libraries of orthodox theology is, sometimes, the mute action, the unconscious look of a father, of a mother, who had in them 'Devoutness, pious nobleness!' In whom the young soul, not unobservant, though not consciously observing, came at length to recognize it; to read it in this irrefragable manner; a seed planted thenceforth in the centre of his holiest affections for evermore!"

——The Empress Eugenie, in one of her drives in the Bois de Vincennes before 1856, several times remarked a statue of the Virgin fixed in a wall near the site now occupied by the military hospital. Her Majesty, at the moment she became pregnant, made a vow that if Providence blessed her with a son, she would erect a chapel on the spot. This vow has been religiously kept, and on the 15th, the fête of the Assumption, the building was inaugurated with great solemnity. The statue which was the origin of the vow has been placed in the chapel, and under it is the following inscription: "The Empress Eugenie, in a promenade in the Bois de Vincennes, having passed before an image of the Virgin, made a vow that if God blessed her with a son, she would erect a chapel in His honor. This chapel was terminated in 1858."

——Some time ago it was announced that the Society of Friends had offered two prizes, one of a hundred guineas, and another of fifty guineas, for the best essay setting forth "the cause of the decline" in their body. According to the prospectus, they seemed to take this decline as a *fait accompli;* and, like true philosophers, or, it might be said, true rational Quakers, wanted to know "the reason why." The answer has at last been forthcoming from not less than one hundred and fifty different literary sources, all set in movement by the golden guineas of the "Friends," in whom many a poor scribbler no doubt expected to find "friends in need." The one hundred and fifty MSS., many of them from the United States, are said to be very varied in character, quality and length, extending from a dozen broadsheets to nearly a thousand. Friends only, true friends of midnight-lamp-burning men, will, we think, have the courage to go over such an astounding mass of unprinted speculation, on one of the saddest problems the human mind can imagine. Why not, in our age of public testimonials, present a pair of silver snuffers to each of the gentlemen who so heroically devote themselves to the cause of the decline of Quakerism!—*The (London) Statesman.*

——THE ART OF NOT QUARRELLING.—*Sensible Husband:* "How is it we never quarrel, Mrs. Xantippe? Well, I will tell you. You see, for a quarrel, and especially a good quarrel, it is necessary to have two parties. One person can't make a quarrel. Now, if I am in a quarrelsome humor, and break out, my wife remains cool and collected, and doesn't say a word. If my wife is peevish, and displays more temper than is becoming to one of her beautiful sex, I, her husband, remain as unmoved as the Monument, or else cheat myself into the belief that I am listening for the moment to one of Grisi's heavenly songs. Thus while one party is volcanically fuming, the other is as calm as a cold potato. In all our quarrels there is, in this way, always a controlling power. Seriously, we never quarrel, because there is a philosophic compact between us never to quarrel together. *We only quarrel one at a time;* and it is astonishing, if you leave a quarrel alone, how very soon it dies out! That's our secret, Madam, and I should advise you and all Xantippes to follow it."—*Punch.*

——A Paris correspondent, writing to the *Literary Gazette*, complains of the indifference of the Imperial authorities to everything that comes within the domain of art. "I presume," he says, "there has rarely been created any man so utterly devoid of the faculties that are required in order to judge of excellence in art as is Louis Napoleon. And, most unluckily, the Emperor's insufficiencies are, in this respect, not made up for by any qualities in the Empress. I do not believe a kinder, better, more charitable, or more unaffected person than Eugénie de Montijo ever lived or breathed; but a more appalling instance of nullity has rarely been exhibited to the public appreciation than that which is furnished forth by the above-mentioned most amiable lady. It is nullity everywhere, nullity instinctive and intellectual, as well as nullity educational. There is no one single chord in her whole composition that replies to anything beyond her vast amplitude of starched petticoats, or the invention of a new head-dress by Félix! This being the case, it is easy to conceive of what use can be the 'protection' of the throne, as far as art is concerned."

——SANITARY REFORM IN ENGLAND AND AMERICA.—At the meeting of the Association for the Promotion of Social Science the Earl of Shaftesbury said he recently received a letter from a friend of his who was travelling in America, "a country," said his lordship, "where sanitary arrangements are more necessary than they are here, because their great towns are in a great degree of peril from infectious diseases and of evil circumstances, far exceeding even the very worst of ours—and my friend, full of his sanitary notions, in his observations stated to me this fact: 'I have travelled over a considerable part of the Union, and I do not hesitate to say that during the last two months I have not met with a single old man who was in a hale condition.'" This is a very melancholy state of things, considering how much superior the people of America were to the people of Great Britain at the time when they threw off the yoke of the mother country. By the way, is it not rather strange that, in a town like Liverpool, where there are many wealthy and intelligent Americans, none of them should have taken an active part in a meeting devoted to the investigation of questions affecting the welfare of the United States quite as much as they relate to that of England?—*The (London) Statesman.*

——BURNS'S CENTENARY.—A few weeks ago, one of our citizens mentioned to several friends that he was about to communic